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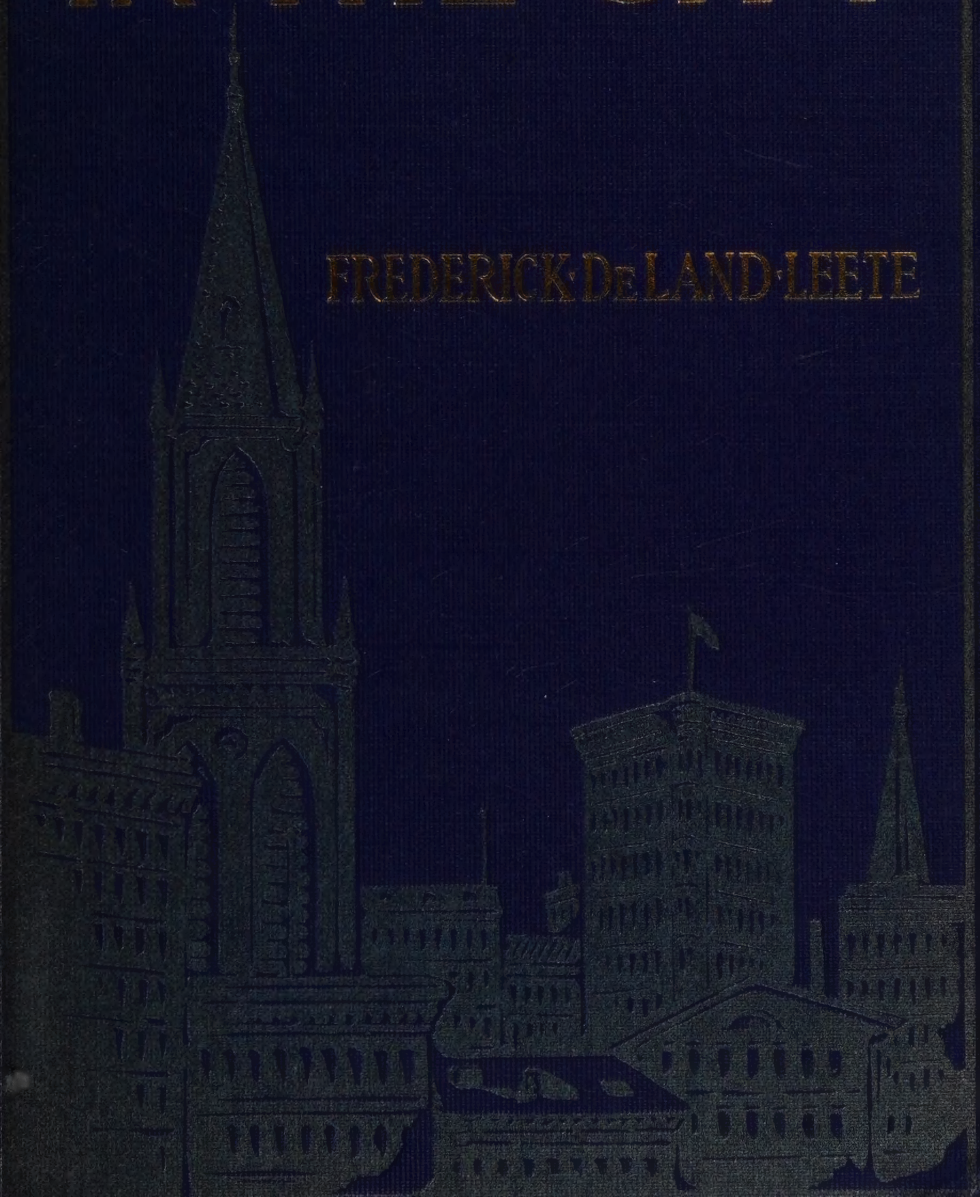
THE CHURCH IN THE CITY

FREDERICK DeLAND LEETE



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THE CHURCH IN THE CITY

By
FREDERICK DeLAND LEETE
Bishop of the Methodist Episcopal Church

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INTRODUCTION

If by its profound philosophy that monument of genius, piety, and erudition, "The City of God," was "the death warrant of ancient society," it was also, despite its mystic extravagances, the charter and vindication of the social purposes and program of Christianity. Nevertheless, the world yet awaits the fulfillment of the divine ideal in the production, through the agency of the people of God, of a society adapted to all the needs of man, a society that both permits and assists his complete development in the parts and qualities of his being.

Is this achievement possible of realization? Not if Rousseau was correct. "We are told," he says in treating the subject of civic religion, "that a nation of Christians would form the most perfect society conceivable. In this supposition I see only one great difficulty—that a society of true Christians would be no longer a society of men." Pessimism establishes its logic by definitions. Schopenhauer, for example, "asserts that speculation is for action, wisdom for life, and then sophistically argues that we should not expect a metaphysician to be a saint." Christianity cannot organize society if it is itself inhuman. But if the teachings of Jesus and the

power which he imparts to his disciples, instead of making demigods or other abnormalities, produce characters of virtue joined with compassion, we may confidently expect that the result of the continued progress of Christianity will be the attainment of higher social values.

Who is able to study the modern city and its relation to the life of rural communities and of the nation without being seized with the conviction that the city is the focus of human need and opportunity, and that here the future of civilization is to be very largely determined? The growth of cities both in size and number has not only not been retarded by improved methods of communication and travel, but is being constantly accelerated. That this movement will cease seems unlikely, because, however attractive and healthful country residence may seem, certain necessities, solid advantages, and pleasures draw the masses toward the centers. But the crowding together of great populations into a contracted space brings to a head all the issues of their conduct and relationships. Samuel Johnson once exclaimed, "The full tide of existence is at Charing Cross." That stream also rolls past Trinity's new cross, and it flows from town to town through all the Avenues, Strands, Broadways, and Main Streets of the world.

The modern city is a vast improvement over its prototypes and predecessors, but is nevertheless corrupt. It needs redemption, transforma-

tion and development, and that for this work the Church is fundamental I am evermore deeply impressed. The office of the Church is to promote religion, which is the creator of moral ideas and the foster mother of the principles of self-denial and sacrifice; for it is religion which empowers the mind to conquer the evil solicitations of depraved nature and of the outer world, and which expresses itself in movements for social amelioration, and in representative deeds of virtue and of valor. Phillips Brooks exhibited a keen sense of the vital place of the Church in the regeneration of the city when he said, "The Church is simply the ideal world. A perfect Church would be a perfect world." But the Church is as yet far from the perfection which it seeks. It has never been perfect. The saying is true that "The Church, even in apostolic days, was by no means immaculate. It was *being* saved, not wholly sanctified; but its very essence and its inmost spirit was a life of brotherhood and of practical love upon this earth." The surest proof that the Church is still being *saved* is the fact that in the most recent years it is renewing its ancient devotion to mankind, and is undertaking with a rekindled zeal to translate into terms of human experience the social teachings of Jesus Christ. Doubtless it will be by this route that the Church will move toward the goal of perfectness.

"Know thyself" is as wise a law for organiza-

tions as for individuals. The Church, conscious of its incompleteness, and therefore quick and powerful, looks out upon the world with comprehension and with holy intent: it should also look within upon its own life and operations. The Church needs to know the churches—what they are doing, and for what immediate as well as ultimate ends; what methods they pursue, and what movements are expressed in them; what agencies they possess and seek to attain in order to make their work effective. A complete scientific study and classification of churches has never been made. Perhaps the time for this is not yet ripe. Certainly, the present discussion is not offered as such an achievement, but as an introduction to some of the problems and issues involved in the relation of the Church to the life of the city. It will be understood that recognition of the supreme crisis of the city involves no disparagement of the important work of country churches and pastors. Indeed, attention is especially called to the fact that a competent view of the matter represents the Christian forces in rural districts as being engaged in constructive labors for the spiritual life of the town. While the severest contests of religion against irreligion and wickedness take place in city buildings and streets, preparations for the struggle are often made in quiet places of reserve and of power, and there also are produced the elements which reenforce and strengthen the

armies of righteousness. Besides which, the country is a land of itself, a lovely land, which has its own life and problems that deserve and rightly receive appropriate separate consideration at the hands of specialists.

This book is the fruit of experience in five city parishes of widely different types, of observations made possible by proximity to other toilers and by travel, and of much reading and correspondence, in the course of which too many obligations have been incurred to permit of references. The thought of the writer is to offer to the knowledge of church life and labors some contribution which may prove to be suggestive and helpful to at least a portion of those persons who are engaged in the conquest of the city for itself and for Christ. As to the achievement of this purpose, all I would claim is the attempt. *Feci quod potui.*

FREDERICK DELAND LEETE.

CHAPTER I

THE CHURCH IN THE MARKET PLACE

THE central city church is a standing protest against impiety and the devil of greed. Where highways meet, and throngs crowd and push; where human tigers lurk, and rush upon their prey, and man-spiders weave nets of lust, trapping the unwary and the luckless; where the good are too busy to feel the sense of brotherhood, and rich and poor alike struggle for perishable gain, the church tower is lifted as a symbol of warning, of remonstrance, and of allurement to paths of purity, justice, and peace.

The church at the center is an agent of righteousness. As the bell of the temple of God rings out over marts of trade its call to prayer, profane lips are suddenly hushed, and minds secularized by toil and care become conscious of something good and true in themselves, and in the life about them. When church doors open to pour upon the streets a throng of worshipers, a stream of influence sweeps through the city which is more cleansing in its effects than hydrants emptied upon its pavements, or a river's tide sweeping through its alleys.

The downtown church is a divine monitor: its gray walls speak of righteousness, its open doors of gospel welcomes, and its vaulted roof of heavenly love and protection. The conveyance of the dead, standing before the portals of the sanctuary, is a frequent preacher of mortality. The knowledge that a building dedicated to God stands on the street corner, or just down the block, and the sights and sounds which attend its presence in the vortex of the city's pride and shame, are a constant moral force, the more potent because subtle and pervasive.

It is vindication of Christian philanthropy to maintain centers of religious and ethical culture in the midst of great and needy populations. To be where temptations are fierce, where life is raw and red, where human nature is subjected to great strains, and character is swiftly made or broken, is to be in the focus of opportunity to serve and to save. Does the membership of the Church regard men? Is it to themselves rather than to theirs that it is devoted? Is its strength for weakness, its comfort for striving, its healing skill for souls *in extremis?* Then it will not withdraw its forces from business districts, from hotel and boarding-house neighborhoods, or from the slums. In each of these localities Christian intelligence and purpose will hold the ground, adapting institutions and methods to such conditions as may be developed. The surrender of strategic sites for central city church work is

due, in part at least, to some form of selfishness; to the cowardice which runs from perils, to the laziness which dreads to face new problems and duties, or to avarice and pride which pursue and ape the rich at whatever loss of usefulness and of respect. The spectacle of prosperous residence wards being supplied with churches more and more costly, while the heart of the town is served by cheap and tawdry missions, or abandoned to ungodliness, is an omen of evil to any city, and seems to many, not without reason, to be a startling disproof of Christian professions. The well to do have a right to own and to use good houses of worship, but Christianity should never desert the common people. He who came to seek and to save that which was lost has no part in such betrayals of the common good.

The church in the market place is a triumph of courage over doubt, of faith over calculation, and of the spiritual over the material. Such a church is not an easy achievement: it must be born again when it is old, and the pangs of its second birth may be severe; its living is a daily dying and rising again; its victories are not easy and bloodless, but are won on crimson battlefields. The more glorious, therefore, are its conquests! And itself is glorious, for it proves that the spirit of Christ is still in the earth and that Christianity cannot be overwhelmed and smothered, even by the smoke of a city. To men of affairs, who believe in getting things done, the

live, pulsating central church appeals strongly: it begets confidence in religion and in its power to grapple with modern issues; it proves that the soul has a might of its own which builds institutions and sustains them at all costs.

In civic matters the church in the midst of the business sections often has an influence beyond that of a score of uptown societies, however intelligent and prosperous they may be. The church in sight is naturally better known to the people and to political and social leaders; its ministers are more often quoted because accessible; its views are usually sought and considered in crises, and even concerning comparatively trivial incidents of public interest. This fact of itself constitutes an opportunity of a high order, which the alert preacher will seize, and by which the wise and strong leader will be able to deeply affect the thinking and manners of the people.

Throughout every city where the Church is focally powerful, religious interest is well diffused and impressively manifested. If an exception to this statement can be found, it is certainly noteworthy. The force of the argument may, however, be turned about, to the effect that religious vitality is displayed in strengthening the centers. Would that this were the case, but as a general proposition such a putting of the matter is unhistorical. Religious leaders and organizations have in some instances realized

the imperative necessity of going to the assistance of downtown work with labors and resources which have given them new life and respectability. But the church was in the center before it was in the suburbs, and the tide which flows back to it is that which first went out from it, leaving it shallow and weak, and reducing the common level of moral and religious influence. In many cities it will require heroic sacrifices and generations of service before sources of religious energy once held by the Church can be recovered and former effectiveness regained. Fortunate indeed are the cities which do not need to redig wells which once were filled and overflowing.

Is Christianity winning its way to the ultimate complete conquest of the American city? Statistics upon their surface seem to bear out the claim frequently made that religious ideals and standards are steadily coming to a position of ascendency, and into control of the thought and customs of civic life. A closer study of the facts does not, however, fully confirm this favorable judgment. It is doubtless true that the proportion of church members to population has increased in the cities of the land as a whole. But it must be asked how much of this increased membership represents merely a transfer of names from country parishes to city church rolls. It must also be inquired, What part of this record is due to the retention of names repre-

senting people who are but nominally in the church and not closely related to its life? The answers to such questions as these might greatly affect the estimates made of city church growth, and would doubtless give concern to the thoughtful.

This much is vitally true: the city needs Jesus Christ; and if he is to control the massed multitudes of the great municipalities, his Church must be found wherever men congregate, and especially where they are packed together most closely. The cross should shine in the sun over crowded thoroughfares, above the tides of traffic, in the midst of the strife and strain of selfish lust. The bell which calls to divine worship, and which in strictly residence neighborhoods may sometimes need to be suppressed, may effectively ring insistent, suggestive, inviting notes over warehouse and countingroom. From this place of vantage servants of God, ministers and laymen, may march upon tenement, shop, and factory. Here the hosts of the Mighty One may meet and conquer the hosts of iniquity and the forces of oppression. Here must and will be fought the battle of the ages; not on broad plains or mountain slopes, not on desert or sea, but in streets of towns, in commercial exchanges, in rolling mills and slaughterhouses, in railroad yards and department stores, in skyscrapers, and in blocks of homes which never saw green grass. How can the church desert its field in the con-

gested center? Its presence and opportunity stir all the poetry of one's nature. What a call to serve, what a challenge to fearless action, what a blood-red life to live, that of Christ's church in the town's great heart! The response to this vocation will fix the destinies of the Kingdom of God.

The central church should be preserved both for the work it is doing in its own distinctive field, and also because it is the gateway of the inner and better city. Every city dweller is familiar with the fact that the town is divided into inner and outer portions, though the outer city is within and the inner city is very largely without, in the home wards and suburbs. A resident of New York once remarked to a person who had commented on the doings of the night-revellers of America's metropolis: "These people are largely visitors. Our own citizens are mostly plain folks who go to bed at reasonable hours, and conduct themselves with much decency."

The stranger and the newcomer dwell down-town, where the day is darkened with smoke, and where the night is turned into day; where distracting sounds and dazzling lights confuse the mind, and where temptations of every nature spread their nets openly or covertly. Every large town is a devourer, especially of young life, and of its better qualities. Possessed of a keen zest for pleasures and novelties, young men and women are impressed by whatever strong forces

they encounter. If Christianity is sanely and powerfully represented in the heart of the town, if its work there is done by influential people operating an adequate and efficient plant, more than an equal opportunity exists of conserving the moral value of this too easily diverted but most hopeful and necessary element of society. Young people who come to the city from smaller towns and from the country do not "just naturally" want to go wrong. When they do this, in nineteen cases out of twenty it is because the strongest current which they met in the days when they were floating uncertainly on the tide of social life, and before their associations and habits had become fixed, was misleading and dangerous.

The most important needs of the outer and new city, which is downtown, are not fully supplied by auxiliary societies of Christian origin and spirit, like the Young Men's and Young Women's Christian Associations, settlements and missions. Valuable as are many of these adjuncts of ethical and religious culture, it is the Church itself which is required to stem the tide of immorality in the midst of dense populations, and to seize with a firm hand the youth who is beginning to be carried whither he knows not. The Church has beliefs, principles clear-cut, fellowship bonds and mutual obligations, a sense of duty rightfully demanded, a reputation intrusted to its members, and to be maintained.

The Church furnishes mature thought and teaching, it exhibits developed and typical characters and examples of conduct, it provides sacraments of the most sacred nature and power. Whatever aids to goodness may be discovered, nothing can take the place of the Church of Christ as a maker and molder of wholesome personality.

The right kind of central church is a door into good society. This statement is to be taken as being true in every sense, except in the narrow and restricted meaning of the term society, which regards its values as being the exclusive attribute of the exceptionally prospered or of the self-elected. A good church admits to the society of the good. Many people who are worth knowing, whose lives are pure, and whose association is profitable, are to be found in the membership of such a church, and while they may not be able to give much time and attention to newcomers, yet they are not unapproachable, or indifferent, as in the case of some members in churches of other types. The latest arrival is at once welcomed into useful activities. Sooner or later he makes his way into pleasant homes, the doors of which swing open to him, not so much for what he is as for what he may become, which the church would like him to be. The value of this service is beyond question, since those who are subject to the limitations and discomforts, as well as to the positive perils of hotels and boarding houses, are profited im-

measurably by being furnished an avenue of approach to men and women well worth knowing, and who can admit them to the inner city of respectability and of power.

It must, of course, be confessed that the above statements are in part idealistic and suggestive. But they are neither impractical nor unrelated to reality. It is an indisputable fact that, as a rule, downtown churches, even when they have many persons of wealth and of distinction in their membership, are more cordial and friendly than are many societies, at least, which occupy less cosmopolitan neighborhoods. Not all members of these churches open their hearts and their homes as hospitably or as frequently as might wisely be the case. It nevertheless remains true that successful churches at the center present to those who are drawn into them many opportunities to form desirable acquaintances, and so to finally make their way into social relations with good citizens. It may be said that, however advantageous this result may be to young and to new residents of the town, it is by no means an advantage to older citizens and to their families. Of course all social relations should be guarded with reasonable restrictions; they should be entered upon carefully and continued with consideration. But when has the good, new life coming to a town been found as dangerous to those with whom it became associated as city relationships, even in so-called best

families, have sometimes proved to be to that life? The majority of instances of contamination through such intermingling of social factors have been referable to degenerate members of the older class.

The downtown church is an *'open sesame* to social service. If suitably equipped, many deeds of helpfulness are performed by the church within its own walls, and here the recruits' drill in civic knowledge and usefulness is given to those who in a little time will be leaders in the good work of the community. Naturally, since institutions of philanthropy and of public betterment are near, members of central churches become easily related to their undertakings, as well as informed concerning them, and inspired by their ideals and achievements. Without doubt it will be found that a large proportion, if not the great majority, of effective social workers have at some time or other been associated with churches which by virtue of their very location have been brought into close connection with moral and economic problems, and with various attempts at their solution. Friendships of thought and of service, formed at such times, have proven to be of permanent value as well as of satisfaction.

"The Church," said Lacordaire, "was born crucified." If any part of Christendom retains more distinctively than do others the sacrificial character, it is the church which acts as a gate-

way to the inner life of a city, not only to its higher social and philanthropic circles, but to its religious life. It is one of the chief services of the downtown church that it saves and helps hundreds at the time of their greatest danger and need, and that when they have found themselves, and have secured a social foothold, it turns them over to other churches to bring to them resources and strength which otherwise might be, and which in many cases certainly would be, irretrievably lost. If in any city which contains a strong central church a canvass were made of the members of other branches of the same denomination, it would reveal a surprisingly large number of people in each organization who at one time or another worshiped with the parent society. This is one of the reasons why those denominational bodies are relatively strongest which retain their early sites, and which, even at pain of much effort and expense, maintain in such places well-equipped establishments. For the sake of its conservations, reclamations, and preparations for service elsewhere the central church should have the esteem and, if necessary, the protection and aid of the Christian public. It cannot keep all its members, and would not do so if it could, since many persons are better fitted both by nature and grace for other types of work than that which it is doing. Those laymen, however, who have the necessary qualities for the strenuous task of seizing and impressing

with Christian purpose the incoming tides of population, and who are willing with their time and means to support this vital undertaking, should count the privilege one that is high and holy, approved of God and man.

In my vision there arose before me in the city the temple of God, whose walls were lofty and fair, inclosing outer and inner courts of praise and of loving deeds. And the Gate Beautiful of this temple was the portal where waited, not only the suppliant for alms, but a throng of curious youths pressing eagerly into the ways of life—fresh gold, to be minted with the image of Christ, and to enrich his kingdom with their treasures of love. And I saw, and behold, some remained to tend this gate, and as the doorkeepers of God's house to welcome others into its shelter and joy, but many went on into the temple, and gave themselves to its inner care and use, so that there was always an easy entrance for the stranger who was drawn from the vice of the city into the pure atmosphere of Christian companionship and of divine worship, and always there were householders and fellow citizens who dwelt together in mutual bonds of service and of love.

CHAPTER II

MOTHER CHURCHES

GROWTH is from the center outward. Without a nucleus nothing germinates or spreads. Every process of reproduction requires parent forms. Mother churches are the fecund sources of religious organizations and of their progressive development.

Very little observation is needed in order to disclose the progenitorial value of ancient and historic Christian foundations. Where the old sites have been sacrificed the consequent loss of ancestral pride is usually attended by restricted denominational extension, for which, in a considerable measure, it is responsible. Another effect of abandonment of the centers is loss of organic coherence. Robbed of the sense of common origins, the consciousness of relationship between churches of the same creed and name is often greatly weakened or largely destroyed. Each society lives for itself, and the law of ecclesiastical effort in the community where this condition exists is a struggle for prosperity, not of the fittest, but of the strongest in material resources, and of the most selfish. The seeming

success of some city churches is attained, not merely by accessions from the country and from the evangelistic successes of other communities, but by the surrender of their own former seats of power. Or they drain the lifeblood of other churches of the same community, whose memberships and means are sometimes reduced by unfair methods and at frightful cost to the kingdom of God. The angels of heaven must weep over these instances of piracy. Not disputing the fact that downtown churches are occasionally so badly located as to serve no useful function if preserved on original sites, it remains to be deplored that such churches are frequently given up to business, and their congregations disbanded, because another organization wishes the added strength of their property values, or the acquisition of a few wealthy members. In one case of this kind the society was composed of some three hundred and fifty members, with an even larger Bible school, and was situated in a part of the town where courage and Christian grace might have permanently secured and served an extended constituency. This church was sold, it was thought by many, merely to bring three or four leading men, who for various reasons easily imaginable were not unwilling, into the fellowship of a far stronger group. The property of the absorbed congregation was disposed of at great loss, and much, if not most of the membership was scattered whithersoever

fancy listed. The rich church secured its ends, but only eternity can reveal the full effects of this dismemberment of one of the branches of the body of Christ.

The mother church has a past, in which, however feeble its early beginnings may have been, and however great the crises and vicissitudes of its later experience, and, indeed, because of these very matters, it possesses a rich inheritance. The loyalty which inspires men to give and to serve roots itself deeply in the fertile soil of tradition and of memory. One reason why many new churches are woefully lacking in generosity and in consecration is that they have no basis of comparison and of incentive except in connection with other similar bodies. They are uninstructed by the labors and unimpelled by the self-denial of Christian forbears of their own organization. There is no splendid record of the character and achievement of such predecessors to be held up before them, and to which they may be led to feel that they must live up, even at the expenditure of much strength.

All churches cannot be expected to possess an ancient history, but without the preservation in vigor and in usefulness of its older organizations the church societies of the community as a whole are cut up from the roots of historic recollection and refreshment. Happy is the city which has strong old parent trees of moral fruitfulness, and of Christian shelter and grace, to which

citizens point with pride, and from which not only those who dwell beneath them and those who come occasionally into their vicinity may receive good, but in which other and later Christian plantings may rejoice as proving the vitality and permanence of religious life and of its institutions.

If the reciprocal relations between the mother church and its offspring are normal and harmonious, all the children are conscious of possessing the same life, traceable to one original root and bringing them into a valuable sense of kinship. In the absence of living parents, family feeling is usually comparatively weak or nonexistent. All things considered, fraternal love is not as deep or useful as is that of a mother. It seems to be a fact, established by many observations, that a strong old central church is a unifying power among organizations which have grown out of its life, which are fed from it, and which by its centripetal influences are bound to one another.

It is the law of nature that parents should sacrifice for their children, and the mother church usually displays the maternal instinct. Orphans receive no parental love or aid, and children who abuse, impoverish, or destroy their forbears must get on without their care. When a mother church is well housed and nourished, its ministries are valuable, not merely for themselves, but for their instructiveness. Teaching

and example are quite as effective in church life as elsewhere. Such a church as is in mind, and such a one as is known in not a few cities, is constantly educative to younger churches and to inexperienced laymen. The catholic spirit of its members and their liberality put observers on their mettle. When a central church had extended gifts and credit to several new organizations, which by this aid came speedily into a condition of independent strength, the idea of imitating this achievement suggested itself to other churches of the same denomination. The leading men of one of these societies exclaimed, "We also must take a new enterprise under our care, both donating and extending a line of credit until success is assured." The idea caught hold of the town, and its influence spread until a considerable number of additional well-planted churches were in existence, and were helped into a prosperity to secure which unaided would at least have required a long period of time.

Often all that is needed in order to seize for Christ new sections of city and of country alike is instruction, encouragement, and carefully considered and guarded credit. In this way, without the gift of a dollar from outside, a comfortably housed and well-sustained church was established in a city where church enterprises were generally difficult of inauguration. An expensive lot was purchased wholly on security furnished by the mother church. An attractive sign

was put up, a spirited canvass for members was made, a building was erected by the gifts of the new recruits, supplemented by a loan secured through the same good offices which had obtained the lot. The people of the locality, thus reenforced and sustained, rallied to the undertaking, which, under such sponsorship and encouragement, they felt from the first must surely succeed. In a short time the new church was able to assume and to provide for all its own obligations. When this had been gratefully accomplished, the transaction was universally approved as a wholesome example of Christian management. The same mother church has performed a number of similar feats of sanctified business strategy. In another city a downtown society, by a definite system of conditional pledges and loans, has promoted a score of young and thriving churches which are the stronger and better because of the continued vigor and the splendid representative deeds of the central organization.

The sense of responsibility and of high privilege which leads the prosperous mother church to promote new adventures in organization and in housing, impels it to furnish religious and financial leadership to weaker and younger societies. A type of layman is developed within its fold who is broad in sympathies and representative in his relation to church affairs. Smaller and more recently established congregations can hardly be expected to produce and

to train such men; and if they possessed them, they could not easily spare their presence and labors for general denominational movements. These men are frequently utilized by general officers of the church to aid them in connectional campaigns of an evangelistic, missionary, educational, church-building or debt-paying character. A wealthy layman of this class, resident in an Eastern city, spends much of his time as an unpaid evangelist. Several young business men in a city of New York State proved themselves to be splendid propagandists of the cause of foreign missions. A Southern churchman is an expert in the management of congregational finances, and can teach local officers how to keep the preacher paid and how to bring up the general benevolences. In each case the church represented by one of these experienced leaders lends to his endeavors the prestige of its superior achievements, by virtue of which his words of counsel and of suggestion are given greatest weight.

To what has been said concerning mother churches may be added the recollection of their long-continued offices in receiving young life, and in training it for service elsewhere, and the value to all the churches of having in such organizations objects of general respect and veneration. In view of all this, it must appear that careful thought should be given to the preservation in unimpaired strength and activity of all well-

placed central churches which have not been already sacrificed to the idols of gold, of ease or of indifference, and which wise management can retain and make useful. The denomination which maintains in the city's heart attractive, outstanding, and generously supported temples for the worship of God and for the welfare of man is certain of public cognizance, esteem, and power. To its own life the church which is fragrant with old memories, which finds an incentive to manifold and serviceable activities both in its past history and in its present environment, which is a fount of broad-minded and gracious hospitality, which affords a suitable site and spirit for union meetings and campaigns, and to which the people of many churches look as their mother, is a culture medium, exerting a cohesive and assimilative energy, preserving various interesting forms of religious character, and developing and expressing unusual Christian qualities. Without such sources of affectional and spiritual circulation it is to be doubted whether any of the great churches of Christendom can preserve their integrity or do their most effective work. Even the retention and adornment of ancient churches as monuments of a sacred past and as fanes of holy memory and of prayer often is of great importance to religious life and maturity.

Christian statesmanship seems to demand attention to this subject on the part of home mis-

sionary and church extension boards. If organizations which control the expenditure of large sums of money would make the earlier and larger investments necessary for founding mother churches at strategic points, less need would exist for dribbling out in littles vast total sustentation funds; and the progress of the Kingdom, which by the latter method is often delayed or altogether prevented, would be assured and much more rapid. The same wise administrators might also justly give much more attention to the needs of impoverished downtown city organizations, which with intelligent cooperation and leverage may be restored to a large part of their pristine glory, or else so adapted to changed conditions as to serve even a holier purpose than that of their first years. The mission field of America is fast being transferred from country frontiers to the burning sands and thorny thickets of the town. The devil will make his last and most stubborn stand, not on desert plains or on mountaintops, not beside the sea, or in the fertile field, but in slimy haunts of city vice, in modern Sodoms and Gomorrahs, made possible by the massing of the forces of iniquity and by the desertion of the Church.

I was shown a great and ancient banyan tree, and I cannot soon forget the curiosity and interest, the awe and reverence which the sight elicited. Reflection presents the church in the town's heart as a wide-spreading banyan. In

order that its wonderful branches may ever bend themselves into new soil, taking root firmly and passing on to new possessions and growths, the central trunk should be preserved and thickened with the accretions of the years, should be sheltered by the surrounding boles, and should both enrich and richly enjoy the common life of the Christian community.

CHAPTER III

THE CITY LAYMAN

God founded the Church, and man makes it what it is. Pare down this statement, and the truth which it contains will but the more certainly appear. Social institutions are not mere shadows of human genius and labor, but are the substance of the intelligences and wills which sustain and develop them. However divine the Church may be as to its origin, in every age and locality it is conditioned in quality and achievements by the members of whom it is composed. Not even God himself can make a great church out of little men.

Men were produced before preachers: laymen before pastors. One cannot reasonably consider the life and labors of the Church without reference to the human material involved, and the historical order is best. We hear much of "the man behind the guns," of "the man in the trenches." It is said that he wins the battles, which is partly truth, partly exaggeration. If the captain is incapable, the common soldier miserably and unavailingly fights, and mayhap dies. The Church needs officers of training and

skill, and it cannot win its campaigns without them: but who ever heard of an important victory achieved by shoulder straps, without the aid of noncommissioned officers and men? Moreover, back of the forces on the firing line and on the field are the workers at home who furnish the sinews of war, in resources and in volunteers, in necessary labors and sacrifices.

Without indulging in flattery, which is too much the practice in addressing them, and without repeating modern foolish and mischievous statements which tend to make young men divinely called to the Christian ministry believe that they can serve God just as well by spending their lives largely in mere money grubbing as by preaching the gospel, it is ever more important to bring to the minds of laymen a vital sense of their value to the kingdom of Christ, and of their consequent responsibility. Laymen cannot do without preachers and pastors, and they cannot do without you. The members of the churches need God, but for the prosecution of his plans on the earth, God needs members of the churches. Who are there that are thoroughly usable, dependable, uncalculating, and untiring, "always abounding in the work of the Lord"? These are "God's fellow workers," through whom he is building his Church. Their lives are well spent, for they are invested in the interest of the greatest cause known to the world, and which is steadily making its way to ultimate complete

triumph. Rejoice, ye who are enlisted in this service, "for as much as ye know that your labor is not in vain in the Lord."

From the days of Martha and of Mary women have always been "laymen" in the Church. Recent fuller recognition of their ability and usefulness does not impeach the record of long, faithful, and unreserved toil and sacrifice which they have given to Christian undertakings. It is a pity that the English language possesses no pronouns necessarily implying both sexes, and few nouns expressly including in their sweep men and women alike. It ought to be understood that in discussions of the general work of the Church, and of its members, nothing of the highest significance can be said without thought of the elect characters and of the many true spirits who have given womanly talents to the service of Christ ever since the days when the great apostle to the Gentiles appealed to his "true yokefellow," that he "help these women, for they labored with me in the gospel."

City laymen of the first rank, as is true of a majority of leaders in finance and industry, are mainly of country origin. Repeatedly has this fact been established by canvasses of the most effective and prominent personages. This is the point at which the country church and pastor come most vitally into relation with the city problem, for they furnish not merely masses of young life to the centers of population, but that

good brain and pure blood which make their way to the front, and which do the larger work of the town. Exceptions occur, of course, and in numbers, but it is remarkable how great a proportion of the city bred reach only places of secondary importance in the activities of their own localities. It is probably true that a better tendency, due to the influence of religious societies, is at present operative. The time should come when city lads will be less addicted than now to trivial pleasures, to enfeebling habits, to the desire for "white-shirt jobs," and to such occupations as absorb time and energy without fitting them for advancement and for mastery. It is the youth who is willing to roll up his sleeves, and to begin if not at the bottom, wherever he can get a chance, and invariably it is one who will pay the price of success by readiness to serve, by serious effort to accomplish, and by study of present and future tasks, who finally surpasses his fellows, and arrives at a place of recompense and power. The country boy, and often the alien, will meet these tests. For this reason it is that the country pastor and the people of the little hamlet at home or abroad frequently rejoice in the consciousness of valuable contributions which they have been able to make to city activities, including those of the churches, and to the great conflict for higher civilization. Representatively the country is in this fight, and with a mighty influence.

The city layman, whether reared in urban or rural surroundings, is energized, at least to some extent, by his environment, and his faculties are aroused and sharpened. The need is for the brightest minds, able to contest the subtleties of city unbelief and godlessness, and the ingenuities of city vice. "A dull man," as Saville insists, "is so near a dead man that he is hardly to be ranked in the list of the living: and as he is not to be buried whilst he is half alive, so he is as little to be employed whilst he is half dead." It is a brake upon the country church that, being obliged to use the best material at hand, it must sometimes employ, even in official capacities, the services of those who are anemic, obtuse, and nonprogressive. Such persons cannot greatly aid a city church, and would not last long in any prominent position. A stern necessity rests upon this church, for it must meet a strong and twofold competition, that of the seething worldliness and sinfulness about it, and that of its lively and aggressive rivals. I am not of those who denounce competitive schemes and efforts in Christian work. Every organization needs the spur which comes from the example and success of others laboring in the same field, and a church is no exception. The wise layman understands this, and places his strength of mind and might at the disposal of the pastor and people with whom he is associated in the service of Christ, that he may aid them to keep pace

with modern movements, and to do their proper portion of the work of God.

Two men are a grievous trial to their pastor—the one who never agrees with him and the one who never disagrees with him. It is hard to say which attitude is the more unfortunate, for while the first of these men is too opinionated and intractable, the other is too thoughtless and uninforming. In a vital sense the pastor is to be regarded as a leader, and should be respected as such; and just as truly the layman is a fellow worker and a counselor whose advice should be greatly desired; but the Church of Christ is not the place for dictators, whether of the ministry or of the laity. How desirable is that intelligent, reasonable study of the needs and duties of organized Christianity which leads good men first to differ and then to come together on a program which commands the assent of a majority! Democracy should always be preserved in church relations and management. Information and suggestion from every source should be made welcome. When consideration has been given to varying views, and action has been taken, is it not the spirit of unity and of hearty cooperation with the general will which indicates Christian character and which gives assurance of success in Christian undertakings?

It has been wisely said that "the Christian's privileges lie in pronouns; but his duty in adverbs." That is to say, it is not merely *bonum*

that he is to consider, but *bene,* good accomplished skillfully. Christian experience and church membership are to be heartily enjoyed, but they are not to be self-consumed, lest there be nothing left except the name. Society rightly expects Christ's men—Christians—to act up to the relationship which they hold and to the power which operates through them. Even of your religion the unemotional world asks, coldly, "What does it do?" Consider, then, brother in Christ, how you are using your faith and how you are representing it to your fellow men.

The office of the pulpit is to teach, and the duty of all is to live the doctrine. The life of Christianity is infinitely more important than its philosophy. It is not the theorist and professor who is in demand outside of school and church. It is right to expound principles, and wise is he who drinks deeply at fountains of instruction, but the doors of schoolroom and of temple open upon realms of action, where it is not what one has heard nor always what one believes that counts. Men are still following the example of those Athenians before whom came two architects soliciting the opportunity of erecting a public edifice. One of the candidates lectured eloquently upon various types of architecture and upon the manner in which this building should be raised. The other architect contented himself with a laconic remark, "What my brother has spoken I can do." The work was

given to him, and it is said that the result was satisfactory.

Are not the laymen of our churches sincere in their purpose to follow Christ, and to work the works of Christian thought and training? Such is the conviction we hold. Relatively speaking, there are not many hypocrites in the Church. For every indubitable instance of this kind which can be pointed out it would not be hard to name a dozen cases of hypocrisy outside of church membership among those who are their own authority for the claim that they are "better than your church members." They admit this themselves: pity that so often it is undiscovered elsewhere, and that even the very reverse is proved to be the case. It is not denied that good men are to be found among those who have assumed no religious vows. These men are no boasters of their own virtues; nor do churchmen make claim to infallibility, either in judgment or in act; some of them would freely confess that they are much like the persons who belong to an Oriental club, one of whose officers, struggling to express himself in English, said: "It is a very good organization, except that not all the members perform their performances." Nevertheless, the churches contain the best people in the world, unnumbered thousands of whom are constant in purity, in labor, and in sacrifices, beyond all that the world knows or dreams. Need there is of a deeper work of God in their

moral natures—desire for it, too, for many of the very best Christians "hunger and thirst after righteousness" above all that they have acquired. The Master's blessing is on them: "they shall be filled" by Him, who "is the end of the law unto righteousness to every one that believeth." Why should not every churchman use in their entirety the means which are given for the perfecting and upbuilding of Christian character, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ"?

The Christian is the world's Christ: they will not look at Christ; they look at us; and if they see Christ, it is because our lives reveal him. The man of affairs and the woman of society and of the home are with people daily and hourly, and often in the most intimate relations. This gives opportunity for personal ministry which the preacher may covet but cannot so frequently and unprofessionally enjoy. The preacher is an expert, in the pulpit and in personal work also, if he be a right man of God. But as the vast total of business and of manufacture is not done by experts, but by laymen, by faithful workers, so the world will never be won to Christ by preachers only. Lay activity has its own expertness, its own perfections. There is no need of any jealousy between pulpit and pew. In his own sphere each may be a master workman—the

church member and his pastor, and the result is one. But do Christians realize how eagerly their friends and associates watch them, as M'sieu Charley, in "The Right of Way," watched the little tailor, seeking "a sign from heaven"? In the city the token of Christian faith and love must be worn openly and displayed quickly. Throngs are swiftly moving: they pass us in our places of business, in the streets, and in temples of worship and of pleasure, and they are gone. "Whilst thou art in the way with him" give thy brother the "high sign" of fellowship in Christ, and if he does not respond, know and seek him as one whom God would save. If the Christians of America would arise in their might, and make a business of winning their friends and fellow citizens to the allegiance of Christ, such a social revolution would take place as no nation ever beheld.

It should be clearly understood, however, that mere invitation and persuasion will not convert the masses or transform society. We want all men Christianized. Very well, let us treat them like Christians. The modern "Acts of the Apostles" are reasonable hours of toil, fair wages, life-saving devices, sanitation, good houses, faithful service, a just price, charity, friendliness, fellowship, brotherhood. Who is prepared for all this? The program cuts both ways. Manufacturers and mine-owners' associations have a fine code for labor, and the labor

union makes a splendid demand upon capital. Neither at Bagdad nor at Bozrah grows the lily, but between extremes, at the point where men meet as men, as worshipers of the one God, as brothers in Christ. Do the laymen of the Church see this, and are they prepared to accept the logic of their own religion? The problems are great, and many are perplexed as to their actual duties in the relations in which they stand. Let them do the best they can, as they find that which they can do. It was divine wisdom on which Carlyle fell back when one whom his cynical attacks upon human conduct and philanthropy had disheartened, exclaimed, "What then would you have us to do?" "Whatsoever thy hand findeth to do," was the more mellow answer, "do it with thy might."

I contend for this, that Christian men should seek to understand each other's views and aspirations. A social leader reports that in a city which he visited for the purpose of stating the social gospel of the churches he was greeted with enthusiasm by the working classes, but that the business men of his own denomination gave little attention to the meetings held or to the themes discussed. Not right, certainly, but this partiality is not of one class only. Attempt to get a hearing for the claims of employers, and you will be apt to find a similar lack of interest among mechanics and laborers. This condition will continue until churchmen come to see how

vital to the interests of Christianity in its attempts to save all men are the mutual respect and affection of the component elements of society, which may be shown not only by readiness to counsel together but by anxiety to cooperate for the common good. Superior intelligence and strength should be first to recognize the importance of this attitude, and should make the first and most persistent advances in the way of deeds of justice and generosity. If I were to make a special appeal, it would be for time and patience in the settlement of what seem to be real grievances as between man and man. In our highly organized society individuals are to a greater or less extent creatures of systems and victims of circumstances. In matters of wages, of hours of service, and even of business equipment, individual employers and corporations may be restricted within narrow limits by the actions of their competitors. Similarly, members of labor organizations are sometimes forced by the votes of others, and against their convictions, into unjust and inconsistent movements and personal conduct. It is easy to preach independence, but the road is not always as smooth as it looks. Again comes up that ancient and much-neglected adage with which Christians surely should have sympathy—"Put yourself in his place." The broad-minded recognition of situations that exist, and that affect the judgments and deeds of men, will keep

churchmen together in spirit, even when they differ outwardly, and will help them to help each other into the knowledge and power which will correct abuses, and which will gradually transform industrial relations into harmony with the Golden Rule. And some will be daring enough to do right though the heavens fall, and by their sacrifices, if they do not hasten the day of social justice, they will at least have proven their love of God and of their fellow men.

It is complained, and with some show of truth, that Christians fail to do their duty in politics, and that thus the baser elements of the community are enabled to govern the cities. It is not surprising that many men of character, who have made some essay into the realm of personal self-seeking and of partisan pettifogging and strife which seem to make up the greater part of the conduct of those who are active in civic affairs, become quickly discouraged, and refuse to have any further connection with such associations and doings. Much the same experience comes to many even in the broader relations of State and national politics. Others are deterred from serious thought of participating in the direction and management of public interests by observation of its cost in personal comfort and expense. With the fear of still greater losses and dangers than those of means and of convenience one must often deeply sympathize. An exceedingly able jurist, of a family distinguished

for statecraft, confessed to the writer that his lifelong ambition had been to share in the executive work of the country, "But," said he, "I simply will not submit to the processes necessary in order to election to office." The few years which have elapsed since this statement of self-renunciation for the sake of moral principle was made have weakened the grip of the saloon upon the machinery of parties. In many instances the beginnings of a political career, even in the commonwealth in which this learned judge resides, may be laid without the prostitution of manhood before the gods of intemperance, lust, and greed.

It is one thing to go into politics for the sake of office and honor, and it is quite a different matter to seek to attain power for the public good. Men of intellect, social standing, and means may, if they will, put their hands upon levers which will affect righteously the whole life of the town. Often this influence may be exerted personally and quietly. The man may be unknown, save to the few, but the work will be done. The methods which "bosses" use for their own pockets may in part be employed by patriotic citizens for the right's sake. It is a shame that by reason of the pernicious activity of the one and the indifference of the other the man of the brewery or dive sometimes has more power in his little finger than the church leader possesses in his loins. Is a better state of affairs com-

ing? It must be confessed that, despite the marvelous sweep of the prohibition movement, surface indications are not altogether favorable to faith in immediate political purity. In several recent instances whole groups of city officers, including mayors and judges, have been found to be corruptors of the electorate, and well-nigh whole communities have been proven purchasable. These cases are, indeed, extreme and exceptional. Some of them represent the last desperate struggle of the rum traffic to preserve its life, and some are mere reversions to type on the part of degenerate bodies. Over against these undoubted and sad evidences of delinquency and evil doing are tendencies toward a new civic conscientiousness, which is seen in stricter laws and more rigid enforcement, and which brings to places of public usefulness young men of the new order, out of whom selfishness and sordidness, which often attend age, have not choked idealism, and the determination to make a better world. It is putting it mildly to say that the outcome of the latter movement depends very largely upon the attitude taken by men of the churches. Brothers, it is Christ's battle. "Follow!" cries the Captain of the good fight. The Church echoes the call, but can do nothing except through the action of its members. The less words, the more deeds. Some pastors and members of Preachers' Meetings and of other church bodies become exceedingly weary of resolutions on all sorts of sub-

jects, at times with little knowledge or consideration of the facts in particular cases which are in hand. The Church depends too much on resolving. It is to be noted that resolvers are often dissolvers when the time for doing comes. Would that the fact were realized that laymen in action are the Church in action. The word of command has been given—the word of justice, of honor, of God's will—the word whose obedience would remake our cities, and bring purity, prosperity, and happiness to the lives of the poor. "Be ye doers of the word, and not hearers only."

As to work which is to be done by laymen within the Church itself, and in the circle of its associations, much is said throughout the chapters of this book, and no topic treated is without thought of them and of their needs and duties. Has it been sufficiently considered that a better ministry is impossible without a better laity? The saying is too strong? It cannot be taken back. The Christian ministry needs generous recruiting, and from the ranks of the ablest young men, but this will never be without a higher estimate of the office and work of the preacher on the part of men and women of the Church. The Layman's valuation of the pulpit, and of pastoral labors; his respect for the person and counsel of Christ's representative; his conversations concerning sermons and the conduct of preachers, as well as about all church matters, increase or diminish the supply of candidates for

holy orders. Do not blame the boys for not becoming preachers of the gospel if their parents have little respect, not for the cloth, surely, but for the man clothed with a divine call and with a holy responsibility. If the ambitions of fathers, and especially of mothers, are for those attainments whose value is set by the dollar mark, how can a vocation whose emoluments are mainly spiritual and eternal reach the imagination and obtain the devotion of youth? That a larger supply of strong and sturdy material for prophets unto men and priests unto God may be secured, let churchmen consider their own words, actions, and chief desires for their children. Nevertheless, the need is not for man-made ministers. Pressure of parental authority should never force reluctant men into a task which of all others demands the prerequisite and the constantly sustaining force of personal conviction.

The preacher, like his fellows, is an improvable being, unless, as sometimes occurs, his manhood has been swallowed up in the formalities of his profession. Make the preacher better by giving him a better hearing. Flattery spoils a preacher, and compliments are exercises for his grace, but eager listening, the sensible expression of approval, and occasional wise suggestion of new thoughts, or of improved methods, put the pulpit on its metal. The wise layman learns to help without hurting, and to stand by the pastor who is doing his best. The error of estimating preach-

ing and ministries by their own tastes and requirements rather than by those of congregations as a whole, is a sin into which the best churchmen do not fall. Is not "the greatest good to the greatest number" the rule of wisdom with reference to the valuation of Christian work? By using this standard of measurement unhappy differences and frequent changes of leadership are avoided, and a result is attained which, on the whole, is more constructive. It is often better to bear "the ills we have" than to "fly to others that we know not of." It can be demonstrated to the satisfaction of fair-minded persons that some churches always have better preachers than do others, although the pulpit be at times in the hands of very ordinary men. This is because the laymen of those churches are more appreciative, more inspiring, and more worthy of the best and of all that a preacher can do.

The business ability of men of affairs is what the Church depends upon in order that its business may be done in a way to command the respect of communities, and that the measure of success may be obtained which the situation requires and which God wants. This also has been considered in our discussion of city work, as have been matters of stewardship and of relationship to general movements, not merely of special organizations, but of denominations and of Christianity. What lover of the Church is not jealous of the time and of the intelligent pur-

posive application to religious affairs of the minds of men of superior talent and experience? Preoccupation with vast material concerns and association in business with men of larger caliber tend to make average church transactions look small and to render great laymen impatient with the views and methods of common church officials. Men of this type should learn to look upon their experiences in Christian work with reference to the deep significance which they hold. Little details of church finance may determine most necessary and desirable events. Eternal issues often swing on small hinges, and as for official boards of churches they should be looked upon as training schools for future greater deeds. So clearly were these truths realized by one of the strongest laymen I have ever known, that no board or committee meeting was too small in its apparent importance to command his attendance until the business had been completed. It may be added that it is a sin to do business when there is none to do, or after it has been done.

I visited a distinguished churchman who was upon what proved to be his dying bed. He was found reading one of the earlier historical records of his denomination, and he entertained his caller with a splendid review of his researches in a field of investigation in which he had evidently spent much time. If all Christian men were students of church history, and systematic readers of church literature, more of them would become,

like this splendid layman, invaluable to the work of Christ. Busy men are not too busy to do some reading. If they will keep on hand a few choice books on Christian faith and practice, and on ecclesiastical organization and government, if they will take a few church papers, including at least one standard journal of some denomination other than that to which they belong, and if they will dip into this literature at seasons of opportunity, even though they can give but brief moments to such an exercise, in the course of years they will be developed in their knowledge of the kingdom of God, as well as in their interest therein, and they will greatly enlarge their capacity for Christian usefulness. What is better than this? Is it better to be the possessor of increasing wealth or to become a more efficient helper of God in the work of saving humanity? And in eternity which will the more avail, to leave behind one a list of business organizations and of secular fraternities with which he was identified and to which he gave his strength, or to possess forever a record of wise and devoted service to the interests of Christ's kingdom among men?

It is left with the laymen! And the preachers and the whole Church are left with the laymen, for their thought and action: as they go, we go, forward or backward, up or down. Of course individual salvation may be wrought out as a purely personal matter, and equally certain is it

that unaided one may accomplish some good and valuable service, but for the highest results in Christian work "we are members one of another." Therefore, as Saint Paul nobly charges, "having gifts differing, according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord."

CHAPTER IV

THE BRINK OF THE CRATER

An unusually thrilling photograph of Vesuvius shows a sky line of spectators standing fearfully upon the brim of the great orifice of the volcano, an opening three thousand feet in circumference and eight hundred in diameter. A portion of the floor of the crater is also seen, with smoke-filled depths unrevealed and threatening. This realistic picture has a powerful effect upon the imagination, even of the most intrepid. The mind is impressed with a sense of awe, and of foreboding, and with the hope that some one will advise venturesome spirits to beware of risking their lives too near such a frightful abyss. This office, as all travelers know, is fulfilled by the Italian guides, and especially by scientists who dwell in the observatory far up the slopes of the mountain, and whose duty it is to record changes in volcanic conditions, and to warn of impending eruptions and perils. Their work is performed at much hazard, and it has not been unattended by casualties. In 1872 a wave of lava encircled the observatory with a sea of fire.

Several persons who had gathered near the place lost their lives, but the director, Palmieri, was preserved. "Would you remain through another such eruption?" he was asked. "Certainly," said he, "my life belongs to science. If the observatory falls, I wish to fall with it." The work of Professor Matteucci, and of the eminent American volcanologist, F. A. Perret, is well known. These men have often periled themselves for the sake of their researches. In 1906 the observatory was bombarded for many hours from above and below by lava and earthquakes, the house rocking so violently that its inhabitants could cross the room only by steadying themselves with their hands against the walls. The top of the mountain was covered with darkness for eight black days. In 1914 it was announced in press dispatches that Mr. Perret had been killed by falling lava while investigating the eruption of that year, but he was later found to have escaped death by the fraction of a second. In every great period of volcanic activity in Italy throughout many years, and once in Japan when Sakureshima was in the throes of violence, Mr. Perret gathered materials which enabled him to foretell, sometimes months in advance, when an eruption would occur, and even to determine and announce the length of time for the continuance of a paroxysm. Variations in intensity of eruptions have been noted which it is said will ultimately save thousands of lives of persons who may thus be

warned at seasons of danger, and early enough to enable them to seek places of refuge.

At one time or another almost every one has visited the crater's edge which yawns in the center of the city. It is the verge of the pit which is bottomless, and which burns with fire and brimstone. Shelley's well known lines declare:

> Hell is a city much like London,
> A populous and a smoky city.
> There are all sorts of people undone,
> And there is little or no fun done—
> Small justice shown, and still less pity.

This passage, if not very poetical in its conception and imagery, is certainly truthful in its description of certain parts of the world's great metropolis. But hell is not confined to London. In all its unfathomableness and hideousness it exists in every municipality, even the smallest, and its fumes and forked flames, which are to some an idle jest, are death-dealing to others. The presence of the city's Inferno is not to be ignored by wisdom and goodness. Not for idle pleasure, however, should any haunt its environs. The habit of going slumming is both despicable and perilous. Those who, without worthy adequate purpose, seek the sight of evil are in danger of being attracted and deceived by its novelty and brilliancy, by the increasing curiosity which it arouses, and by their own latent unsuspected depravity. They "first endure, then pity, then

embrace." Angels have fallen by going to see the devil.

In order to seek their improvement, some one must study civic conditions, and many must know enough about the hazardous places in society to conduct those whose desire for information will not otherwise be satisfied to and from the place of understanding in safety. Good men and women of the churches act as guides and helpers to their younger and simpler associates. They do not accompany the weak into the depths of iniquity, lest they should lose them from their very sides through some hot fissure, suddenly widening beneath their feet. By their counsels and descriptions they take their children, friends, and comrades in toil up the mount of vision, showing them the frightful dangers of vice, and seeking to bring them away with an indelible and salutary knowledge of what they have escaped. This work ought to be better and more faithfully done. If she had been forewarned, the young girl would have died rather than enter the saloon where she was drugged and wronged. If he had known what wickedness he might meet, the lad whom the depraved woman invited into her house as he was passing on his way to school would have escaped loathsome and ultimately fatal poison. If some one had made him realize the end of the gambler, the trusted employee of a noted business house might have kept out of prison and might have saved his friends from

broken hearts. If—but the list is almost endless. What need of moral guidance the city presents! And where shall it be found if not among those whom Christ has appointed to be the light of the world?

The city preacher is a scientific expert. The college professor lives in a quiet university town, or passes much of his time in the calm precincts of libraries and of laboratories. He may study sociology and write valuable books. He performs the inestimable service of preparing select youth for the battle and service of life. He rarely lives, like the city pastor, upon the shoulder of the volcano of seething human struggle and sin. The preacher daily hears the rumble and groans of earthly passions, he smells the sulphurous gases of temptation, he feels the heat of internal destructions, he has a confessional, to which come the bruised and scarred whom he may yet help to save from death. His function is that of watcher, warner, and friend of humanity in all its forms and states of good and of evil.

The requirement for city preachers is a strong, fearless, intelligent, sympathetic manhood. This is a high standard, and one which is not always realized, but wherever it is actually met a man is "as a covert from a tempest," even of lava and scoria. He guides the guides, who are themselves sometimes drawn into close association with evil. The preacher makes a serious mistake to be always warning. The pulpit which deals

carefully but courageously with public matters, only denouncing when the fitting time has come, or when wisdom and righteousness are exasperated beyond measure, will exert unexpected and availing power. It was a modest city pastor in a relatively unimportant church who wrought a reform in the customs of a civic body by announcing indignantly to his people, "The Chamber of Commerce is about to go on its annual drunk." The sentence was too good to keep, and the rebuke was so keen and truthful that it pierced the conscience of the better business element. "Annual drunks" were eliminated. Another city preacher effectively rebuked the school board, which had hired a saloonkeeper as a night-school teacher. The woman's clubs and civic leagues protested. The preacher attended the meeting of the board at which the contest was to be heard. The next Sunday morning he described the meeting, the language used, and the spirit which was shown, and he declared that that school board was the kind of body which might be expected to do the sort of work then going on. One of the sentences of this discourse was made the headline of a leading daily paper next morning. "The School Board Exhibit A in Contest Against Appointment." The article which followed was widely read, and on Tuesday night the board rescinded its action and dismissed the rumseller. In achieving this result the work of various public organizations was

effective, the newspapers deserved praise, but, in the opinion of many people, it was the sermon reported which was the deciding factor in making the appointment too difficult to be sustained. Vice bulletins prepared by still another city preacher for the use of a reform organization were so effectively done as to lead to the obliteration of a deadly red-light area. None of these preachers were known as sensationalists. Two of them had considerable reputation for conservatism. When careful men speak carefully but unsparingly about grievous wrongs they sometimes furnish the precise word needed in order to move that most influential, but uncertain force, public sentiment, which always, when sufficiently aroused, gets its way; but the constant agitator and exploiter of himself and of his views very rarely moves the mass or achieves any definite result.

Such incidents as have just been described, however necessary and fruitful, are of little importance in comparison with the steady work of moral instruction which the average city pulpit maintains. Both the social life and the business of every town owe a debt of gratitude to its preachers of righteousness for services whose full extent are doubtless as invaluable as they are immeasurable. Worship is cleansing, and every message which lifts the minds of men to the contemplation of wisdom, holiness, and love is a virtuous force. Every city preacher should be a

mystic, with a daily sense of God. He will avail little, if in the rush and roar which deafen and deaden he does not hear "a still small voice" speaking words of life. He must pray for spiritual faith and sanctuary in the fine rapture of Matthew Arnold

> Calm soul of all things! Make it mine
> To feel, amid the city's jar,
> That there abides a place of thine,
> Man did not make, and cannot mar.

This Christ-called man, who is both prophet and seer, both dreamer and doer, both earthly saint and divine messenger, has a place in the world worthy of heavenly inspiration, and full of values. The Christian pulpit is not a throne, which is something that is passing; it is not a platform or a stage for orators and actors; it is a power-house, creating activities, present and remote, and throwing light into darkened places.

It is necessary to resist the pressure of those who would have the preacher always condemning sin, and who, providing he is not too personal in the case of members of his own congregation, very much admire him for muckraking. His "thrillers" will be applauded, but he must keep on thrilling, or the result is ennui. There is a time for all things, but most of the preacher's labor in the pulpit should be given to teaching, and the timeless lessons of scriptural doctrine and deeds and the age-long wisdom of Christian

principles and practices are the substance of good preaching. If those who hear can forget the preacher, so much the better. In a sense the man is the message, but art or eccentricity may swallow up both. Given a man who forgets himself in order to bring to the people divine truth, and many surrender other objects of desire that they may possess this wisdom. Light, heat, and actinism are all needed in city pulpits, but none of these in a vacuum. The great city preachers have been men of moving—Chalmers, Guthrie, Whyte; Spurgeon, Maclaren, Hugh Price Hughes; Beecher, Hall, Taylor; Cuyler, Newman, Phillips Brooks. These men preached the marrow of the gospel, as do all the preachers worth "listening after." It was their life, and they breathed lightnings and thundered, but not with mere noise. God gave them a word, and they served it warm—not lukewarm, to be rejected. They orbed themselves and fused God into it. Therefore they were heard and heeded. As the voice of Fra Girolamo floated out from the Duomo and stirred Florence, so the warnings, entreaties, the prayers and challenges of the sincere preacher make their way through the twentieth-century city. It is never a lifeless town which has a Savonarola in it. But what the world needs is not one high pulpit with a sublime prophet, but many low pulpits with great, true souls on the level, men who are in close contact with city life, and who work together, like the

pipes of an organ, to attain divine symphonies of thought and action.

Cold type can never take the place of a white-hot preacher. The printed page has an abiding place in teaching, but there is needed the tremolo of a voice, a flashing eye, an uplifted hand. Cities have grown so large that single personalities are swallowed up. A few, and not always the right ones, stand out above the throng, but the others are not lost. They are down there in the multitude breaking the bread of life and feeding miraculous fishes to famishing souls. They are busy and useful, and never were men more gifted and powerful. No single human influence is greater than that of Christian ministers. They are believed, if they are not always followed. Better that books should be burned up and newspapers forgotten than that preachers should cease to proclaim, "Thus saith the Lord."

But the ethical influence of the minister of Christ is by no means confined to the sacred desk and to the Lord's Day. As an adviser of men of affairs, especially with reference to questions of right and wrong, he is often highly valued and much consulted. If he is a deeply conscientious as well as a courageous man, he sometimes ventures to volunteer his counsel, even to men upon whose good will his position and success largely depend. The representative of Jesus Christ ought always to be kindly and courteous in his dealings with individuals, but if he is not will-

ing to risk his own interests to encourage justice and purity, and to rebuke evil in the conduct of his officials and members, he is not worthy of his calling, or true to Him who requireth judgment and righteousness as well as love. There is nothing much meaner or more hateful than is the attitude of the preacher who is always baiting and bullying men whose responsibilities and problems are deeper than his comprehension or broader than his sympathy. In some communities it is a popular task to belittle, or even to abuse, men of large affairs and of complicated and difficult duties and relationships. This is going to an extreme which is not less disastrous to the public than is fawning flattery in the presence of moral obliquity. Demagogues in broadcloth have sometimes driven or kept out of the church those to whom they might have become prophets of righteousness, and through whom they could have served the interests of thousands of their fellowmen. It requires divine grace to become a monitor of conscience to the strong. To seize the reins of a powerful man's conduct, and to guide his course to wise and benevolent ends, is not merely a "man's job," it is the work of a "man of God" without partiality and without hypocrisy. Capitalists, labor leaders, statesmen, journalists, and financial magnates are not beyond the reach of preachers of the gospel in whom they can and do believe. If the history of the human soul could be written, a very consid-

erable weight of influence tending toward the amelioration of human woes, and toward the creation of social values, would be seen to have proceeded from the personal ministries of wise and trusted Christian seers, who have studied men and measures from an unselfish and nonpartisan viewpoint, and who exude sage counsel when the opportunity is given or can be justly made.

I am sorry for the preacher who does not have moral weaklings and dependents hanging about him, or who fails to recognize and to have compassion for them as such. These also are "little ones" whose Father is not willing that they should perish, and to make whom to offend is worse than to have a millstone hanged about the neck and to be cast into the sea. Jesus was surrounded by the simple, the obtuse, the frail, the maimed and crooked, the diseased and fallen, the mentally and spiritually insane. What a drain upon his vital forces these imperfect and unlovely creatures must have been! No wonder he sometimes sent the multitudes away from him, not because he was tired of them, but because his human nature was exhausted, and needed to be replenished by meditation and by communion with the Father. Withdrawal from the responsibilities of strength is often necessary, and Jesus thus teaches, both by his example and by the counsel to his disciples when they had done enough: "Come ye apart into a desert place and

rest awhile." But always he was pitiful and tolerant. Before and after his brief seasons of refreshment he suffered the needy and the unwholesome to come near him, he patiently bore with their complaints and with their folly, and he gave himself to their relief.

The man who is on the brink of the crater must listen to many a sorrowful tale, and he must be reason and principle for many thoughtless and unprincipled. Why they come to him he often wonders. That is because he does not comprehend how weak and helpless human nature often is. In his confessional he becomes, like the family physician, but often with reference to more vital matters than physical maladies, the repository of secrets. Some come to him smelling of the pit's mouth where they have been loitering, and he finds that some are sadly singed and burned by the flames of hell. The preacher at the heart of the town learns to be surprised at nothing, and to be ready promptly to give "first aid." The young lad comes in the horror of his deed and of himself to acknowledge impurity. The thief confides to Christ's minister his defalcation, and desires advice as to confession, repayment, and restoration of character. The gambler comes, and the drunkard, often seeking but the price of further indulgence, and not to be trusted with the means of new sins. Parents come pleading for help for wayward children. Business men reveal facts connected

with intimate partnership relations, and ask for prayer and encouragement. Politicians come, craftily or sincerely seeking friendship. Worried widows, and worse than widows, request counsel concerning financial affairs. Victims of swindlers, of legal and medical shysters, of loan sharks, and of false employers, relate bitter experiences. Frauds and failures, criminals and insane, and the woman of shame come to the office of the downtown preacher, and they go away again better for their interview with the keeper of consciences, the friend of the people, the one man of importance who will give himself and his time to the neediest, and to the least interesting or hopeful, without pay. It is a great adventure. The man who does this work, to use the figure of an interesting writer, is in the business of drains, and he will sometimes find his task as unpleasant and dangerous as that which Mr. Kennedy's significant drama represents Robert as having found for his brother as well as for himself:

Robert. "Muck, ma'am! Just look at my 'ands!—Aint that pretty? Talk abaht bee-utiful! That bit was on'y an ash-pan! Look 'ere, ma'am, I got the loveliest little job on as ever yer soiled yer 'ands in! Talk abaht corfins an' shrouds an' bones an' dead men gone to rot, they wasn't in it. I never thought there could be such a lot o' muck an' dead things all in one place before! It was a fair treat, it was, I tek my oath! Why—why, it may cost a man 'is LIFE to deal with that little job."

Vicar. My God, the thing's impossible!

Robert. Impossible! means a bit of work that's all!

Vicar. Why, no one would ever dare—

Robert. Dare! Why, wot d'you think I come 'ere for?

Vicar. You!

Robert. Yus—makin' myself unpleasant . . .

Vicar. Do you mean . . . Do I understand . . .

Robert. I mean as I've found *my place*, or I don't know a good thing when I see it.

Vicar. Then—you mean to go?

Robert. By 'Eaven, yus!

Vicar. Then, by all the powers of grace, you shall not go alone. Now, if you're ready, comrade: you and I together!

The dual character of the task of the central city preacher increases both his responsibility and his interest. The man closest to the crater's edge has the support of pastors and people in the farther, safer, cleaner city, and he helps to keep the people of the town safe and clean. His work is conservative as well as redemptive, and each end of the field is made useful to the other. As a trained observer he reports perils to be shunned, and he directs movements of moral guidance. No other arrangement could be so helpful or so far-reaching in its value to society. The experience which this man gains gives him a sure hold upon the knowledge of human nature and of the motives by which it is influenced. From his vantage-point he sees afar, above the multitudes and across the valleys of life. Truth becomes clarified and universal in its sweep. The sea of destiny stretches away to wide horizons, dotted with blue islands of hope, which are touched by the prows of adventurous ships. The vision lifts the seer to new heights of understanding and of

interpretation, and it enlarges him to new statures of power. He is the more able to bear responsibilities of human confidence and need the longer he abides at the edge of the crater with the fear of God and the love of men in his heart.

Yet the prophet may lose his gift. Some have dwelt so long in the presence of danger and of evil that they have lost the sense of their reality. When the man of God no longer shudders at the sinfulness of sin, and when he loses moral concern, accompanied by interest in individual crises, his tongue cleaves to the roof of his mouth, his arm of strength is withered and blasted, and virtue has departed from him. It were better that the side of the crater open, and engulf that false and useless watchman of the Lord who warns not the people. His blood shall be upon him, as the Scripture declares: "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

That the side of the crater does sometimes open and swallow the observer some who have witnessed these disasters have cause to know. The

strain of downtown ministry is terrible, and sometimes weakens the mind and will. Ministers of the gospel have become deranged by reason of the weight of the burdens and confidences reposed upon them for continual years. Others have lost their courage for the fight against iniquity, and have become time servers, not lasting long in the heart of the town, however, for your city people soon detect the hollow tone of such prophets, and will not tolerate them. Still others shrink and crumble in manliness under the double pressure and associations of their task, and at length fall to pieces in moral ruin. These tragedies, while they should inspire the greater hatred of wickedness, and loathing of the influences which bring it about, nevertheless call for profound pity and sorrow of heart. Alas, that one should turn traitor to himself, and thus to God and man; that he should strike down at a blow, or at all, the fair fabric of good life and labor; that he should turn backward the current of his years, and defeat the noblest aims and struggles of his soul! Tread softly by the graves of these sad failures, and mourn them.

What of the preacher who is carried down to failure and to shame by the malice and sin of others? The edge of the crater is sometimes a place of disaster to a pure heart and a spotless name, and that without indiscretion or fault of the victim. In not a few instances friends of the saloon, exasperated by some aggressive attack

upon their unrighteous and unlawful behavior, have conspired to destroy an intrepid opponent. Sometimes he has been assaulted and arrested, and in some cases he has been slain. But far more awful are the infamous slanders by which the best of men have been overwhelmed and destroyed. Burning lava is not hotter or more malicious than is the tongue of malice. The infamy of the author of lies which assail characters and despoil reputations is not lessened by the charge that the victim has not been wise in the method of his contest against intemperance and lawbreaking. The possibility of such an outcome as part of the price we pay to dethrone powers which are pernicious and deadly, and must be reckoned with by every zealous spirit. It is a man's duty to be discreet, and not to incur unnecessary and fruitless enmities, but it is a craven coward who strikes no blow against institutions and individuals whose conduct and contagion are toppling whole Herculaneums and Pompeiis into perdition.

Corrupt politicians, whose treachery and connivance with licentiousness and crime he has denounced, have more than once contrived to silence an honest and determined preacher. Women of the tenderloin were actually induced to accuse of impurity a minister who had publicly criticized a corrupt police administration. Another preacher was informed that a mass of trumped-up evidence had been prepared and buttressed with

affidavits connecting him with a crime of such a nature that he preferred to resign rather than to subject his family to a most unpleasant scandal. The struggle for civic decency has had its martyrs as well as its victims. Moreover, city pastors have sometimes been made the prey of mere blackmailers, who seeing how easy it is to rob a preacher of his one great asset, a good name, have threatened or assailed him for their own profit. God knows the heart, and those who are persecuted for righteousness' sake, or who go down in the strife for human goodness, have their reward. They are blood brothers of Him who, sinless, took upon himself the sins of others, and was shamefully crucified. Christ arose from the grave of a malefactor, and from its infamy, and is crowned in glory. And the modern martyr will shine with his Lord in the city which hath foundations in justice and holiness, which is without curse, and whose commendations and satisfactions are eternal.

CHAPTER V

THE METROPOLITAN PASTOR

The pulpit work of city ministers, however striking and important it may be, represents but one phase of their useful activity, and that one not the most intimate and personal. Whether the city be a bustling little county seat of ten or fifteen thousand population, a swollen town of two or three hundred thousand, or a municipality running into millions of inhabitants, the preacher in its heart is a kind of metropolitan bishop and shepherd of souls. In this office he has a distinct place and function in the community and one which is of the highest value. Some further discussion of city pastoral labor may prove to be suggestive and timely.

The time of the metropolitan pastor is congested with engagements which are very exacting. Many of his tasks and appointments are made for him, whether he wills or not. He is liable to all kind of interruptions, justified and inexcusable. He is subject to the telephone and to the doorbell, which must be answered, however important may be his immediate occupation, unless he is willing to incur the risk of making an enemy or of failing to get some valuable oppor-

tunity to be of service. One of the busiest of city preachers had great difficulty to control his expression when a rather intelligent looking business man from a neighboring town sauntered into his office on one of his most strenuous mornings, sank into a chair, and remarked, "I have a half hour before my train, and I thought I would drop in and visit with you." The pastor was sorry that the railway station was so near, but he courteously and pardonably composed his features into a semblance of delight, and entered upon an expenditure of sorely needed time, from which, try as he might, he was able to extract little, either in the way of information received or of good accomplished. The regular bore comes also at frequent periods, saying: "I have a matter to talk to you about which requires an hour. A few minutes will not do." Since he cannot kill this creature by kindness, and may not properly slay him outright, the hour is sacrificed to idle gossip, or to the discussion of some impractical theory. Comes the book agent, fertile in devices for getting in and for getting the minister in; the insurance man also and the promoter, who seems to have a sixth sense to tell him when the pastor's salary has been raised. The applicant for aid, often but not always an arrant humbug; the solicitor of indorsements and recommendations, frequently undeserved; the vender of subscription lists, the organizer of new societies for exploiting a charitable public, together with a

multitude of worthy and pressing persons and interests, seek the metropolitan preacher, call him on the telephone, write him at length, wire him to meet them at inconvenient times and places, use up his time and distract his mind in an endless variety of ways.

The city pastor must prepare sermons, deliver addresses, speak at banquets, conduct funerals, and give unexceptionable interviews to the newspapers, when they consult him suddenly on the happenings of the day. What a burden is the list of committees on which he is appointed by his denomination, and by various religious and civic bodies, and which are often composed of those very composed individuals who come late, talk leisurely about everything except the matter in hand, and are well satisfied to continue meeting until the next hunger spell. If business firms did business as average church, philanthropic, and reform committees conduct their affairs, they would never get into much competition with each other. It is, of course, impossible to refuse to serve on committees and boards for certain purposes, however unbusinesslike may be their management; but these duties may become great time-losers, as may be also banquets, lectures, and other offices of entertainment, or, at best, of instruction. Exceptions must be made because of special needs and relations, but the preacher who does much of the latter kind of thing is thereby advertising the fact that he is not a very

busy man in the real work of the ministry. Almost invariably such a man is a poor organizer and executive, and rarely does he approach effectiveness as a pastor.

A very vital error in the case of any minister of Christ is to suppose that his pastoral duties are unimportant, and that their discharge constitutes a concession to public opinion and to long-established custom. The metropolitan preacher is especially liable to this fallacious conception of the matter, and this is one of the most frequent causes of failure in the ministry. For a time an unusually brilliant pulpit and platform man may make an apparent success without knowing his own people, or seeking to become acquainted with others. In exceptional localities a church may be kept thriving by the tourist trade. Show pulpits exist in some of the very largest cities. They are supported mainly by country attendants and accessions, and they doubtless sometimes perform a teaching function of value. The press gives these pulpits especial attention, and their incumbents bear household names. They are enriched by great salaries with unusual perquisites and by the addition of large sums for special addresses and lectures, for such preachers are free to go where they like, except for reasonably regular appearances on Sunday during the popular season. By their writings and interviews these metropolitans affect the public mind concern-

ing matters of general interest, and thus do a good service, which is counterbalanced, if not outweighed, by the fact that the majority of such men seem to be erratic and unreliable, while some of them are exceedingly unsafe theologically and socially. The truth is that almost invariably the most independent, constructive, and useful ministers, even of cities of the first class, are those less widely known and quieter men who are workers as well as talkers and writers, and who are even more eminent in the minds of those who know them in personal pastoral relations than are others in the view of the populace.

The preacher who wishes, at whatever cost to himself, to do the greatest measure of good among his fellow men, will never surrender his pastoral office, even to a capable assistant. The latter is a very hard man to find, and when he is discovered, whole ranges of pastoral opportunities and relationships are beyond his reach as an assistant to another man, from whom the people feel that they have a right to expect service of this nature, and to whom they look as being the head of the parish. Assistants are invaluable when used as labor-savers and helpers, and to so conserve the time of the minister that he need not neglect those functions of intimate personal service which are his highest use.

It requires determination and system to enable one who has so many interruptions and claims

upon time as has the city pastor to remain a student, and also to become a good friend and caretaker to the people. Fortunate indeed is the preacher who does not come into the wear and tear of exceptional responsibility until he has accumulated a good stock of sérmonic material, not in the form of outlines and manuscripts merely, although these rightly adapted have their place, but in much study and thought, in a well-marked library, and in an assemblage of books, and of citations, quotations, and fragmentary ideas gleaned from many hours of reading and of reflection. Such a man has a reservoir for every emergency, and the discipline he has attained also aids him to concentrate, and to prepare well quickly from new sources, or from collections of the past. Such men are like swift bees in the exercise of their mental faculties: they gather honey rapidly, as they dart from page to page, or from thought to thought, and in many instances they produce as efficiently as do others who work with the utmost deliberateness.

A few hours for morning study, a few for afternoon visitation, and a few for evening meetings and for leisure is the rough outline of a faithful ministerial life. But into this monotony what splendid deeds may be injected, what errands of love and sympathy, what visitations of the sick and of the poor, what intelligent charities and encouragements of the struggling and of the aspiring, what moral strivings, what religious

instructions, what recruitings for the service of Christ, and for undertakings of human love! It is a work surpassing all others in its thrilling interest, and in the complicated qualities of mind and of heart which it elicits and employs. It is also an exhausting task, especially that portion of it which requires hand to hand work with the evils which afflict the human spirit, and which demand the skill of the Christian pathologist and therapist. Physical weariness is nothing as compared with the effects of nervous tension, and with the expenditure of vital force, which accompanies the attempt to give out strength, and to lift dead weights of weakness, which pastoral visitation requires. No wonder so many preachers suffer from neuralgia, neuritis, insomnia, and heart failure. Like their great Master, they are men of sorrows and acquainted with grief, they bear the afflictions and sins of many, and they give themselves an offering for the needy, for the oppressed, and even for transgressors. Who that has spent much time in the homes of men, and in their places of toil, and who has inspired sufficient confidence in his character and in his knowledge to become a trusted counselor of the people, but has had hours of overwhelming fatigue, and even of such shock and dismay as came to Henry Drummond as the result of his interviews and correspondence with students, and as the fruit of his experience in the work of dealing with individual weaknesses

at the hour of spiritual awakening? Dr. George Adam Smith, the biographer of this remarkable Christian leader, makes this statement: "It is safe to say that no man in our generation can have heard confession more constantly than Drummond did. And this responsibility, about which he was ever as silent as about his own inner struggles, was a heavy burden and a sore grief to him. If some of the letters he received be specimens of the confidence poured into his ears, we can understand him saying, as he did to one friend, 'Such tales of woe I've heard in Moody's inquiry room that I felt I must go and change my very clothes after the contact'; or to another, when he had come from talking privately with some students: 'O, I am sick with the sins of these men! How can God bear it?'" It is the glory of God that he does bear the sins of men, and the suffering of contact and of intimate conversation with erring, sinful, vicious mortals for their good is one of the ways in which men become "God's fellow workers."

No rule of exact time and treatment can be sensibly applied to the cure of souls. For be it understood that the servant of Christ goes not to places of contact with human conditions and problems as an idle caller, to gossip, and to waste time, or even to visit parishioners, neighbors, and fellow-citizens as a personal friend and well-wisher. He goes as a representative of the Divine Teacher, Healer, and Helper, or he goes not

wisely and well. He has, it is true, as Jesus had, a ministry for the body, and for the temporal life. A good pastor often gives such sound advice, such shrewd suggestions, or such proffers of personal aid as prove to be of great material worth. One preacher showed a business man an opportunity he was letting slip, and by accepting which he enriched himself and his family. Another good counselor taught a medical practitioner without patients how he might make his way to the front in his profession. A third saved a woman's life by a suggestion which her doctor had overlooked. This was so wisely done that the medical man was not offended. In numerous other cases children of the household have been encouraged, and aided to secure education or position, the indolent and careless have been taught to make their homes clean and healthful, and the discouraged, the selfish, and the helpless have been lifted to new places of vantage and of power.

All of this is, however, introductory or supplementary to the attainment of those moral ends which are of chief value to human life, and which it is the office of the Christian minister to seek. Whatever word or deed gives to him some deeper leverage of respect and of affection to be applied to the work of character production and development, as well as of moral redemption, will be sought and used by the effective pastor. He will not spare himself, either in proving his

ability and friendship, or in using these qualities for the good of his charges.

A city preacher boasted that he could make an enormous number of parochial visits in a brief period of time, and thus get that uncomfortable duty out of the way speedily, and for some months at least. He also declared that he could make his calls within the space of three minutes from sidewalk to sidewalk. Other men of this type have secured conveyances, and have completed a year's task in a month or two. If a physician did his work in that way, he would be apt to kill as often as he cured. The skilled and busy practitioner of medicine or of surgery does not, of course, throw away precious hours, or even moments, but if true to his profession and to his patients, he does not arbitrarily determine the length of his visits and of his treatments, or scamp his work by narrowly scanning his watch. The good physician, especially in the country, sometimes remains all night beside the bed of disease and pain, or he may simply say a cheery word of assurance and depart, leaving behind him still better doctors—cheerfulness and hope. How can he who practices the science of Christian faith and ethics know in advance what symptoms his cases will present? How can he do much good by treating all people alike, and hastily? How can he, any more than the family doctor, do up his work in advance, and then cease visiting? The preacher who can conduct his

labors in such a fashion, and in the spirit which prompts it, puts a low but probably an appropriate valuation upon his personal ministries. As to the high and splendid nature of the service itself, its perception has never even impinged upon his faculties: he is dead to the matter.

The first thing necessary in order to a good pastoral relationship is a feeling of confidence on the part of the people of the parish. A metropolitan pastor cannot usually visit the whole membership of his church several times a year, as a country or residence district preacher may do. If the people not only believe in the man himself to whom they look for spiritual guidance, but are convinced that he is anxious to be helpful, and that he will quickly respond to important demands, when these are made upon him, they will wait in patience until he gets around to them, they will save time by coming at once to the point at which both are driving when he arrives, or they will stoutly declare that the reason he does not come is because he is more greatly needed somewhere else. It is not really difficult to satisfy the pastoral requirements of even a very large membership if the aged, the sick, and applicants for immediate attention are reasonably well looked after. These, together with the humbler, poorer members of the church, are the first objects of care on the part of an experienced and wise new incumbent of parochial responsibilities. A good beginning made here will extend

its influence to the limits of the field, for all sensible persons connected with a Christian society desire that these classes be especially considered. On the other hand, complaints of neglect of such proper dependents upon sympathy and counsel will at length prove disastrous to the recreant minister, however instant may be his courtesies to the strong and to the well to do. The failure of one who professes to follow in the footsteps of Jesus, to be kind to the common people, who had such good reason to hear Christ gladly, subtly communicates itself to the minds of all, and even persons who desire first attention for themselves, and who are by no means always just to those whom they regard as being inferior in station, will disapprove and resent this inconsistency. Many brilliant preachers have been wrecked on the rock of partiality in the performance of the popular functions of their office.

A good well-kept and well-thumbed pastoral record is one of the proofs of the minister's fidelity to his vocation. By this aid he knows the progress he is making in "getting 'round." Dates, carefully set down on the occasions, show the lapses of time between various parochial visits. Notes about conditions in the family serve to indicate the frequency of future service required and the nature of good ends to be attained. Particular attention will be given such matters as health, church membership, baptism, and other marks of possible special care. The introduction

of Jesus Christ and of his worship into the home and the acceptance of Christ as a personal Saviour and leader on the part of every member of the family, are the great objects sought. To the end of home religion, effort is made to see that good copies of the Scriptures and of wholesome and attractive Christian literature are to be found in each household. The recommendation and even the sale of valuable books and church papers is as fitting a part of personal ministry as is prayer.

In the sick-room it is rare that devotional and intercessory exercises are not welcome. A few well-chosen verses from the Book of books, and an earnest supplication of divine grace, and the place is hallowed, leaving behind the retiring visitor the conscious presence of a greater and more loving Minister, who is able to heal both mind and body. The right use of prayer and Scripture is a great gift, to be coveted and to be sought earnestly, and to be employed at fitting times for the profit of the young and strong as well as of the infirm and the aged. It should never become a perfunctory and conventional service, lest the true spirit be lost. Tact as to occasions and circumstances of religious exercises is part of a good pastor's equipment, and he will neither offend, nor fail to do his full duty, in their application to discovered needs.

Whatever he says and does in seasons of intercourse with his people in their own houses, the

conscientious preacher always has an earnest purpose, and he so conducts himself as to convince them that he is seriously addressing his efforts to their spiritual welfare. He is wholesome and happy, avoiding so far as possible every aspect which is unnatural and unattractive; but he is never frivolous, trivial, nor aimless. He is known and he acts as an ambassador for Christ. He is not intolerant of weakness, or tolerant of weaknesses, if they may be corrected by suggestion, by reproof or by inspiration. The easy optimism of the world with reference to character and manners which is phrased by Rudyard Kipling is not for the man who is set to be an instructor and guide, and who is, if possible, to become an expert in teaching human improvement:

> For as they come and as they go, whatever grade they be,
> The people, Lord—thy people!—are good enough for me!

The possessive pronoun is often misleading, and the reference of all people to God as being responsible for their acts is, of course, however pitiful, most irreverent and false. Tranquil satisfaction with conditions which are, is a deep ditch, in which mankind has too much wallowed. *Laissez faire* is the end of progress upward, and the certainty of deterioration. Evil ignored, or willingly permitted, spreads destruction. The good physician never says, "The people—Thy people—are well enough for me," and the good

pastor seeks the betterment of men, and will not rest until sins are repented of, pardoned, and conquered, and virtue is seen, loved, and attained.

It is not a merely negative office, this relation of God-called men to the people of God's choice. The true and trained minister sets men and women at the higher tasks of life; he suspects latent talents and tempts their investment in good deeds; he demands righteousness in living, in giving, and in personal labor; he arouses Christian ambitions, and discovers ways by which fine traits of character and special gifts may be utilized in the unpaid ministries of Christian love; he is a light, a fire, a kindling spirit; he is a potter, a recruiter, an outfitter, a tutor, an engineer of the mind and of the affections. Under God's hand he makes manhood, and produces servants of society. Most soldiers of the common good—sociologists, reformers, philanthropists—owe more to ministerial influence than they have acknowledged or perhaps perceived.

In coming into close relations with the lives in his care, every Christian leader must be "first pure, then peaceable." In this connection it is not permitted to forget that wolves put on sheep's clothing that they may the more easily gratify their wolfish nature, nor can the fact be ignored that the strong places of life are often filled by the frail, who, although they are set to uphold others, are themselves among the first to fall.

Would that the Christian ministry could be purged from all just accusations of evil, and that its every representative entered the homes of city or of country to elevate the character and the ideals of their inmates. This is a holy privilege—to be trusted with the intimacies of many households, and to go in and out of them, not only without sullying the minds or tarnishing the natures of any, but bringing power to virtue, fidelity to chaste and hallowed relations, and energy to selfless resolutions and purposes. The good pastor is a mender of household manners, and a saviour from martial and family shipwrecks. He is apparently the best foe of divorce, and as a peacemaker he is more active and successful than the public will ever know. "How long shall I bear it?" asked a man who had consulted his pastor about his duty toward an uncongenial and intractable wife. No scriptural ground for separation was presented, and he had taken her "for better or for worse." "Till the end," was the reply. "I will," said the questioner, and another family was kept together, and finally brought into peace, by the steadiness of a strong and convincing personality, known to be devoted to righteous and disinterested ends. It was a preacher who followed a runaway wife, whose partner had been unwise and unkind, and brought her back to a home far happier than it could have been made by permanent separation. The pastor who has not had to listen to the most

personal and sacred information, and to give counsel which would determine the future of a household, has not been much trusted. His work in family relationships has been imperfect if, after much patient listening, and some stern but loving instruction, backed by a "Hear what the Lord saith," he has not seen husbands and wives make up in his presence, to the honor of God and to the great good of society. Such service as this requires a higher degree of skill than does the setting of broken bones or the curing of typhus. It is a master's work and the beauty of it lies in the fact that no fee is charged and no public credit is possible. "He that seeth in secret" knows how to give satisfactory reward for the pains, risks, and loyalties of the pastoral practitioner.

Many other human relations are oiled in the bearings by the shrewd and considerate intervention of the man of God who is also a fellow man. Affairs of partnerships, of the duties of employers and of employees, of official responsibilities on the part of public servants, of parents and children, of pupils and teachers, of creditors and debtors, of buyers and sellers, of physicians and patients, of lawyers and clients, of lovers and friends—indeed, all possible interminglings of interests and obligations come before him as being one who is in a sense an observer apart, or they are brought before him as an arbiter, counselor or judge. The city pastor has need of every form of knowledge and of every scrap of

experience he has acquired. If he is not interested, he must become interested in all that takes place in the lives of his people and not only in that which is directly referred to him. By no means is he a licensed meddler, yet he must at times have courage to volunteer his resources and skill. With all he must be kind, and above all he must put the Christ, holding him before the eyes of men as their one supreme need. To bring those of his parishioners who have not surrendered their lives to the divine workmanship to a realization of their sinfulness and folly in striving to do without God, and at length to acknowledge their error, making public confession of Christian faith, is a sublime task and achievement. All prejudices to the contrary, there is reason to believe that at least in the case of mature and thoughtful persons this work can be accomplished more intelligently and surely by individual contact and treatment than by general addresses upon the subject. Great churches are usually built by the hand-to-hand methods of slow, plodding, but spiritually adept pastors, whose work may be supplemented or brought to view by the medium of revivals, of which it is the undercurrent and tidal power. The work of noted evangelists, even the ablest, would amount to little without the constant preaching and the personal persuasion of these men.

Pastoral evangelism is an art which is not

mastered in a day. The spirit which produces it may be suddenly inborn, but time and experience, together with psychological and spiritual information, laboriously sought and acquired, are necessary factors in the production of an expert in the task of redemption. Too much thought and effort cannot be put into preparation of mind and of heart, or into experimental essays in the undertaking itself. How may secular and worldly-ambitious men and women be brought into a condition of spiritual appetency? How may they be led up to the crisis upon whose decisions turn spiritual life or death? How may the soul struggling to enter upon eternal life be delivered out of the earthly and sinful body? None of these events would be possible were it not for the power and wisdom of the Holy Spirit, but the Spirit of God must usually attain access to human minds, and influence over their attitudes, by the use of human agencies. God often employs the humblest and simplest of willing and eager instruments to effect the conversion of the strong and stubborn. But is it not reasonable and scriptural to suppose, and is there not much proof for this in records of religious labors, that the divine power uses the best tools at hand for whatever work needs to be done, and especially to turn backward, or at least into new channels, the currents of human operations, ambitions, and purposes? If only the most ready Christian workers were the most skilled! Or if those per-

sons of greatest human and scientific knowledge were possessed of vital concern for the irreligious and for victims of the evil world and spirit! The pastor who goes not about to seek and to save the lost has missed his calling. Whoever engage upon such duties in a frame of mind so light, so self-confident, or so depreciative of the judgment of others that they neglect intellectual and spiritual training for their endeavors, will not often return from evangelistic journeys saying, "Lord, even the very devils were subject unto us through thy name."

Much that is here said applies to all pastors everywhere, but the metropolitan pastor, especially in central locations, has a special field of vantage and of opportunity. In the heart of the city are the masses unchurched. Go to the "aristocratic ward," and you will find that almost everyone is at least nominally affiliated with some religious society, and the pity is that these good church people are so largely withdrawn from service to the city's sins and woes. Downtown are throngs who know no religious bond; who think themselves too poor, too wise, too sinful, too proud to join a church, or who just swim along with the stream of pleasure-seekers and utter worldlings without any especial thought of spiritual realities and needs. Who is to care for these? He will do it who shares the spirit of One who "when he saw the multitude, was moved with compassion on them because they fainted, and

were scattered abroad, as sheep having no shepherd." He will seek the good of those who dwell in dense districts along crowded ways who remembers that his Lord when "he beheld the city, sobbed over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He will do this work who has attained some share of the moral passion of Jesus which gave vent to the exclamation, "O Jerusalem, Jerusalem!"

Pastoral care has been too much confined to the good sheep of the fold, and has been too little exercised upon wanderers and aliens. Even the wild beast occasionally requires help, and he has sometimes been tamed by love. It is the glory of a good minister's life that he has seen the wolf come to dwell in peace with the lamb, and that he has led the tiger into the life of love. Few natures are as inaccessible to divine grace or to Christian teaching and power as some of them seem to be. God's right men can reach them and turn them to goodness. "The field is the world!" No man is set to be the pastor of a church: he is pastor of the Lord's flock, present and possible, scattered or near. Whoever needs him has a claim upon his talents. And what satisfaction, to use another figure, to go into the forest of ungodliness, and hew out pillars, and cut beams and rafters for the temple of God! What toil is more manly? The minister of Christ

should hold his head erect, and with all humility should remember that the deeds of his hands are most honorable: good men and women approve his labors: the angels of heaven know what he is doing, and await the joy of beholding penitence replace indifference or hardness of heart as the result of his influence; the Master's eye is upon him, and his smile is the prize of victory. In this work honest effort is success: the only failure is that of him who strives not to win. At the last no one can be coerced into religion: the minister of Christ is not set to do this: he is to lead, and if no one will follow, he is still a leader, crowned by his fidelity.

The outreach of city work is broad and generous. Every city pastor is a foreign missionary, not only by reason of raising a little money to send abroad and by virtue of sermons which he preaches, but by his location in the midst of foreigners of many types of thought and of habit. "But they are not of my pastorate!" No, but their care is yours, for they are neighbors in need. But how poorly done is this work of instructing and of assimilating into the Christian body men whom God has brought from afar into our very midst, and who are exceedingly open to kind words and to fraternal acts. Every Christian church should have an alien welfare society, unless the whole organization is such. Ministers of Christ should teach their people to be friendly and generous with the banana man, with the

peddler, with the petty tradesman, mechanic, or servant with an unpronounceable name. And should not the preacher himself take occasion of poverty, sickness, and death to get himself sympathetically and usefully into the homes of "strangers and foreigners" to whom he can speak enough common words of any tongue, or to whom he can make sufficiently intelligible signs, to be recognized as having a beneficent purpose? If he wishes to make them fellow citizens with the saints and of the household of Christ, need he even wait for such events as these? May he not strike up acquaintance with the laborer in the street, with the boy who blacks his shoes, and with the little shopman, finally getting to the house where he lives, to be gladly recognized and received? It will be pleaded that the busy pastor has no time for such undertakings, and that they do not pay. A little time, is there not? And who can say in advance which will prove of greater value, effort expended upon one's own kind of people, or that done for "the stranger that is within our gates"? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

It is an interesting thing sometimes to set out with no definite destination or plan, seeking adventures. The sailor who explores an uncharted sea, the prospector who goes into an

unknown wilderness, will not find greater surprises or meet with more profitable discoveries than will be the experience of the city preacher who makes occasional pastoral journeys of this kind. If one is surfeited with commonplaces, or affected with the flatness and staleness of soul which sometimes attends too close application to the usual and to the necessary, let him fare forth as a spiritual pilgrim, as a religious pathfinder and crusader, as a Christian buccaneer, if you will, and see what will happen. City streets are full of strange sights; city centers are full of unique characters, some of whom rarely come out into public view; city homes contain the neediest, most repulsive, most attractive, dearest people, who are not what they wish they were, who would they might go where they have never gone, and do what they have never done, who are eager to hear what is unheard, and who are treasure-trove beyond the dreams of the merchantman, the miner, the fisherman, the gambler, the privateersman, the capitalist, or of any argonaut or conqueror.

CHAPTER VI

THE DOWNTOWN PROBLEM

THE downtown problem is the life or death struggle which the growth of cities and consequent changes of environment brings upon churches situated in the older portions of the town. The issue may come in one or in a number of localities, for modern cities often have several nuclei, in each of which the pressure of altered conditions may be felt. The theme is part of a still larger subject affecting the interest of churches generally, namely, arrested development and degeneration. The shortcomings of the "Stickit Minister" and the pathos of his humiliation have been eloquently described by S. R. Crockett, but who has done justice to the condition and trials of the Stickit Church? This embarrassed institution is sometimes of the country, and careful studies of rural church problems have been laid before the Christian community. For dwarfed, hidebound, diseased country churches some excellent remedies have been suggested which have wrought remarkable cures. In the city the Stickit Church too often sticks until it passes gradually or suddenly away, at least as

a separate body. A writer in The City Foursquare says: "The ideal condition for the downtown church would be to have the City Missionary Society so strong that it could put funds into these centers adequate to their needs and sufficient to employ all the workers necessary, and relieve the pastor from financial burdens and set him free to the great work of ministry to the people in their sorrow, to inspire them in their struggles and guide them in their temptations—free to preach—yes, preach, for that is his chief task and the mightiest enginery for pulling down the strongholds of sin and Satan. This is undoubtedly what we will have to come to sooner or later in every church in the crowded centers of the city."

With much that is implied in this statement all thinking persons must agree. But would it really be ideal to conduct all central city work as missionary propositions, even if City Societies were adequately financed for such a responsibility? And is it to be expected that a general fund, however large, is likely to equal all the demands of downtown church work? The wiser practice would seem to be to study and, if possible, to resolve the difficulties which attend church work situated in the midst of vast multitudes of people, developing the resources and strength of individual congregations so that they may retain their independence, self-respect, and power to serve the society of which they are a

part. If the right and timely steps are taken, strong foundations may be thus established, which may endure indefinitely. There will always be enough failures to busy the City Missionary Society, and to absorb all its funds.

What then, let it first of all be asked, is the matter with the embarrassed church? How shall it be saved, and how may other organizations be kept from similar discouragements? A slight change of location would sometimes make all the difference between failure and success. Churches are like department stores: they need to be in sight. Noise and crowding are to be courted, if they mean larger acquaintance on the part of the people. The church which is daily passed by throngs who fill the walks, or the street cars, advertises itself, and does not require the same amount of newspaper advertising, or of other forms of publicity as would otherwise be the case. If signs are employed to announce the activities of such a church, they are read hourly. The mere name upon the building becomes a familiar term, and the use of the structure as a landmark enlarges the circle of persons who may be brought within the influence of the congregation. In an Eastern city a well-known society had a chance to secure at a reasonable price a corner lot about two hundred feet away from its cross-street location; but ultraconservative people objected because of the noise on the main avenue, and everything remains quiet

enough both without and within the edifice which its members occupy. Although able ministers have succeeded each other in the pastorate, the organization has not increased in size or materially changed for the better in twenty-five years. It is a Stickit Church.

Often it is impossible, because of the high price of land, to better the site of a church which was poorly placed, but churches which were well located to begin with have failed because they refused to improve their holdings of real estate at the right moment. As a result of this shortsighted policy they could not extend their plant in order to keep it up with the times, or objectionable uses were made of adjoining property, and the house of worship became untenable. God loves dirt—in the right place. He made plenty of it, but church boards are often niggardly when they are securing a piece of it for divine uses. Because of a difference of a single thousand dollars in each case two separate city churches in New York State were greatly injured. One was shut out of sight by adjoining buildings, and finally died. The other lost the symmetry of its property, and the beauty of its environment, which is marred by a coarse, poorly painted business structure. Extra land is almost certain to be needed by a city church, and if not required by its own uses, it frequently becomes the basis of an endowment which could or would not otherwise be obtained. It is a sad com-

mentary on the business management of some societies that they have actually sold land for little or nothing, and that without necessity, for the lack of which they were later forced out of existence. A good rule is, Buy land, plenty of it, and keep it. The world, the flesh, and the devil have too much city soil. Let Christianity be a landholder, not certainly for commercial profit, but for self-protection, for self-preservation, and for advancement.

An unfortunate pastorate does not necessarily involve the affairs of a church in irretrievable difficulties, but in denominations which install the minister are there not many illustrations of permanently static conditions? Long incumbency of the same pulpit is certainly the ideal ministerial career, and where relations between pastor and people are continuously profitable and pleasant they are honorable to both parties. A good pastor often becomes not only increasingly desirable with the progress of years, but because of deep and tender ties formed between the community and himself he comes to be both a moral and a material asset of the highest value to the organization which supports him and whose undertakings he leads. The other side of this picture is that of the good man who has lost his power but holds tenaciously to his place. Perhaps he has ceased improving mentally or, what is worse, spiritually. Occasionally a preacher by far outgrows his people; but if he

retains humanity and sympathy, such a development will deepen and enrich his ministry, tending to make him in advanced age an object of veneration, and to assure him a holier, and at the same time, a nearer and dearer regard, on the part of his congregation.

When a long pastorate becomes a menace and finally a positive injury to a church, it is not likely that the fault is wholly on one side. Thoughtless criticisms, and disloyalties of church members often contribute more painfully than do pulpit and ministerial delinquencies to put a period to an era of prosperity and of progress which might have been continued almost indefinitely. Some congregations have seasons of restlessness under any administration, even the best. At such times it is a fortunate church which numbers among its leading members and officials a few wise, cool heads who allay turbulence, and by their poise and steadiness hold things together until the tide of feeling turns and brings back a fuller and lasting success. The church and pastorate are strengthened by passing through such an experience, for all learn thereby the unwisdom of hasty judgments. The withdrawal of intractable or loosely affiliated members who separate themselves from the society at such a time proves to be a gain rather than a loss. The result is mutual understanding and solidarity.

When he is himself conscious that his ministry in the field which he is tilling is a complete fail-

ure, or when the best counselors whom he can secure advise him that he cannot further add to the work which he has accomplished, is a pastor justified in holding his place? Certainly, it is right that he should desire a little extension of employment, an opportunity to turn himself, and to protect the interests of his family. The church which is unreasonable enough not to grant such a time and privilege is less just than are many secular institutions, to say nothing of the better class of individual employers. But there is a limit to proper sufferance of unsatisfactory conditions. When he has been given six months, a year, or perhaps on the part of an unusually considerate and Christian congregation, an even longer space for making an adjustment, is it not inexcusable on the part of a minister of the gospel to strive for the continuance of relations which are manifestly ineffective or worse? One who has dedicated his life to the task of extending the kingdom of Christ can never consistently become the deliberate cause of permanent or even of long-continued and, therefore, dangerous weakness and lack of growth on the part of the church which he is serving. Such conduct would defeat the avowed purpose of his ministry. To prevent cases of this kind it is needful not merely to cultivate a conscientious spirit but to invent and perfect convenient methods of pastoral changes, ways of helping good men with heavy home responsibilities to let go, and ways of aiding dis-

tressed churches to find good men. By many illustrations it can be proven that the man whose pastorate is at least a relative failure in one city, or section of a city, may become a remarkable leader of victories in another locality. This happens so often that preachers may well hope for such an ending of difficulties when a change seems necessary. Of course as men of God they properly exercise a large degree of confidence in that Supreme Power which operates in the Church.

A changing environment and a stubborn and unchanging policy of management is the unfortunate combination of conditions which creates many Stickit Churches. In one of the cities of the Middle West a little society, at the center of which is a group of set and resolute minds, inhabits a fine temple in a downtown district from which every glory has departed save that of the opportunity of service to a tempted, struggling, and imperfect mass of humanity. This church, however, will neither attempt, nor permit any pastor to inaugurate, the kind of work by which a vitally important office to the city might easily be discharged. In vain do expert observers declare that it would bring throngs, resources, usefulness, and high honor if the organization would permit itself to become modernized and adapted to its field, and to its plain duty. The leaders "stand pat," and herein is one of the greatest evils which may result from

failure to endow a downtown church. Such a society is often compelled by reason of the death or removal of many of its prosperous members to become dependent upon the few strong financial backers who remain. The will and whims of this handful of dictators are imposed upon the whole company. In the instance cited the church governors will not permit any change of program from that of former days. They advertise their services, but only in a set manner, and in methods of work they follow the customs of the most conservative societies in residence wards and in the suburbs. In this manner the affairs of the church have been conducted for years without substantial improvement of any kind. The well to do officials manage to keep the building in repair. They also maintain a preacher, who follows a long succession of predecessors who were dismissed as unsatisfactory, or more often threw up the task with great dissatisfaction as soon as they discovered the inexorable fixity of the ideas which obsess the minds of the leaders. A preacher who will consent to remain permanently in a situation of this kind, where progress is arbitrarily estopped, is a mere hireling. It is to the credit of the ministry that few men are willing to accept, if they know it in advance, or to continue to occupy when they find out the truth, a position so utterly dominated and hopeless.

The outlook for a church which will not respond to its environment is extinction. This

event may be deferred for a long, barren, heart-breaking period of time, but can only be escaped by the uprising of the younger element, by the incoming of new blood of an effusion so powerful as to overcome the sluggishness in the veins of the body, or by a few first-class funerals, occurring quickly enough to permit a change of policy while sufficient life remains to be recuperated. One of the most vigorous central churches of the country, well known by reputation, entered upon a period of coma in which gains were scarcely equal to losses incurred, and slow dissolution, apparent even to shrewd observers on the outside, began to take place. A young layman of promise was given an official position in this church. He was forceful, aggressive, and successful in his own business. When he turned his attention to the affairs of the society which had honored him with office he soon discovered the cause of trouble, namely, the "stop-the-clock" conservatism of the hold-overs in the church board. It happened that part of these men were intelligent enough to be impressed by the vision of a younger and more resourceful leader. With this group the new officer associated some of his friends among the young people of the church in an effort to overturn the unprogressive majority of the leading board of management, not on the ground of age or disability, but because of its closure against new conceptions of duty. The result surprised every-

body. A number of excellent officials were triumphantly elected, and when the old church took on life and began to acquire a place of assured power in the affairs of the town, and of prominence among its Christian societies, even the decapitated leaders were forced to acknowledge the improvement, and were lost between pain and admiration.

Lack of daring, and not merely conservatism, is a frequent cause of immobility, and of ultimate deterioration in church life. Timidity in handling central church problems is certainly safer than recklessness, especially with reference to matters of grave importance in policy, or in the disposition and handling of property. But is it reasonable to expect that religious corporations can altogether escape the risks incident to the transaction of business by associations in general? "Nothing venture, nothing have" is one of the fallible maxims whose blind obedience has ruined many individuals and societies. "Nothing venture, and success is certain" is quite as deceitful philosophy. Debt is feared by some church leaders with an intensity of feeling which inspires the thought that their alarm is for their own pockets rather than for the interests of Christianity. Few fortunes are made without the use of credit, and while it is never good to plunge hastily and deeply into obligations which may embarrass the future, a reasonable anticipation of coming needs or a sensible investment in

expectation of later profits is often the highest wisdom.

Those Christian denominations which have centralized the titles of their property and have vested the authority of their management in the hands of experienced and proved high officials are often able by acts thus made possible to prevent the increase of Stickit Churches. Individual church ownership is not only rarely willing to take the slightest risk for the common good, but frequently, as we have seen, stands firmly in the way of its own best interest. It will sometimes allow the institution to die rather than incur debt, and it often plants itself firmly against timely improvements and investments. For the sum of thirty-five hundred dollars, which might easily have been raised, or carried temporarily on interest, a prominent church might have purchased in the rear of its site a usable plot of ground, which after a time became worth a half million. In the same city another church was offered the balance of the block frontage adjoining its building, but timorous or selfish officials refused to consent to the purchase. When the well-nigh imperative need of this land became evident a few months later a certified check for much more than twice the former price was promptly declined by the owners. In this, as in many similar instances, lack of vision, of generosity, or of the faith which gives courage have robbed later generations of the opportunity of

advancement, or of large sums of money, which will be required in order to assure the fortunes of the society.

A city church in a semicentral section of its community was restrained from vital progress by the lack of one of the fundamental qualities of Christianity—democracy. "All we want is a few more people of the same kind," is said to have been a representative statement of the feeling of this society. The good sense of the community did not respond to such an attitude, and the church languished, as it deserved. Jesus Christ had compassion on the multitude; he ate and drank with publicans and sinners, and he sought them for the kingdom which he came to establish. When a church becomes exclusive it is little better, save possibly in some moral characters, than a club. It has lost the spirit of its Lord. To such a church evangelism is a dead issue, and fear of revivals takes the place of passion for souls. Social meetings become anything but social, and the atmosphere of the house of God is made unfriendly and uncomfortable to the sons of men. If such an institution cannot be reformed and transformed, it might better die, and when it dies nothing much has happened.

Hyper-æstheticism and pseudo-culture sometimes cloroform a city church into lethargy and inefficiency. This is more liable to occur in residence sections, but occasionally a family church which has become a central problem is thus

afflicted. The "cultivated" insipid leaders of such a society will not accept or support a "red-blooded" preacher, with the ability to save the situation. A church of this kind, heavily burdened with debt, has struggled on for years at a poor dying rate, trying one listless administration after another, each more hopeless than the last. If it were endowed, instead of being indebted, it might persist indefinitely in spite of consumptive tendencies, which fact is an exception to be made to sayings elsewhere in this volume with reference to the value of permanent funds. Under a strict appointive system a similar church was saved from extinction, or from an even more calamitous living death, by the power which placed in control of its destinies a pastor of the sort needed though not wanted. Within a few months the work was reorganized, reinvigorated, and made thoroughly creditable. New strong members poured in, and were assimilated by the now wholesome life of the society, and a church rated as a negligible factor in the life of the city was made, and has since remained, a center of religious strength.

The Stickit Church is seldom, if ever, beyond the reach of sufficient purpose, faith, and devotion. Prayer and work will save it, even from itself. The officers of a church which needed a spurring up formed themselves into a Sunday night force, and by dividing the work both manned and advertised the service which is most

apt to draw strangers and newcomers, particularly from the younger classes of society. The result was a replenished membership, a growing Bible school, enlarged resources, and a redeemed institution. In another instance it was a group of determined and cheerful young lads, scarcely out of boyhood, who "boomed" their failing old church into a regular beehive of industry, and made it a glowing success. The adaptation of a downtown society to a sensible scheme of community betterment performed another miracle of this kind. Whatever Christian service puts idle hands at work increases the interest of the mind and arouses the heart's love. Get people to thinking of others and not of themselves, to helping a cause and not merely enjoying a ministry, and a tide of new life flows into the Church, and days of hesitation, of helplessness and of unfruitfulness are over. This is the Master's wish. "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Nevertheless, not even the patience of the Lord of the vineyard can save the tree which the dresser insists upon spoil-

ing, and a church may be ruined by bad handling. Destruction is, indeed, easier than skillful training and development, and the result of carelessness is even more certain than is that of labor and affection.

It is difficult to imagine a more melancholy spectacle than is presented in the death struggle of a once powerful church. An instance of the kind, which will never be forgotten by those who beheld it, abounded in typical and instructive incidents. A fine old building of impressive churchly architecture, a neighborhood once fashionable and still highly respectable, numbering within its borders many families of culture and of means, but now approached on one side, though not very nearly, by the best business district of the city, a membership still large and financially strong but perhaps needing some infusion of more vigorous life—such was the opportunity and environment to which a new pastor was called who proved to be the most notorious as well as the last incumbent of a pulpit which had been graced by a long line of distinguished men. A serious problem was encountered by this new leader, certainly, but one not essentially different from those which have been met by other and successful men. By no means was it beyond solving, nor did it necessarily portend a serious crisis. A good average administration of affairs, together with reasonable pastoral and pulpit effort, ought to have assured a needed and

reputable society many years of life and of usefulness. Much more than this was also possible to spiritual purpose and power. If the church had been held to its high and holy obligations of Christian faith and service, and if its members had been aroused to a sense of the importance of the organization to the life of the community, funds could easily have been obtained, not only to sustain an immediate aggressive policy, but to maintain upon the old foundations a permanent and representative work.

The adage, "Man proposes, but God disposes," seems sometimes obversely true—God proposes and man disposes. Without a doubt many a divine plan has been shattered by human perversity. How far advanced in judgment and in righteousness the world would be if the divine purpose had never been opposed no one can imagine. It would seem as if the thought of the Almighty in planting a church in a place where it might have had a social influence increasing with the years, must have been that it should adapt itself to new issues and grow strong in good deeds. To this program and event a man said "No!" thus showing at the same time his royalty and his folly.

"Like priest, like people" is a tendency which has its peril as well as its virtue. New pastors ought to be put on probation, though not on suspicion. It would have been far better if the officials and leading members of the church of this

narrative had followed the man they chose for leader with discretion, and not blindly, as the majority did follow him. By the time the true end of his counsels appeared it was too late to avoid disaster. Efforts to escape the final calamity were indeed made, but not until inevitable doom impended, when, of course, they proved futile.

The first symptom in this pastorate of tendencies which should have seemed disquieting, and which did disturb the minds of a few persons of quality, was a rather unspiritual, not to say secular, note in the conduct of public worship. The same characteristic, in a form not less pronounced, was recognized in the private ministrations of the pastor. Younger and more thoughtless members of the congregation were delighted, taking flippancy to be a sign of modernity, and of intellectual acuteness. They praised the preacher, and as the mind is made by what it feeds upon, the flattered man became still more shallow and irreverent. It was not many weeks before the effects of a spirit which always devitalizes religion began to be felt in the social meetings of the church. Prayer meetings grew less lifelike. An unreality, quickly shading into indifference, took possession of attendants, who began to be irregular in coming to these services. Hungry souls will not long frequent a lean table; they look up another source of food. Devout members of the society, of whom it has been

stated that there were a considerable number, became increasingly restless and uncomfortable. The Sunday school shared the experience of the midweek meeting, becoming not so quickly, but just as certainly, and even more painfully, disaffected. A very considerable degree of spiritual energy and efficiency is required in order to produce and to keep in constant action a corps of suitable officers and teachers for a Bible school.

Aberration from religion departs ever more widely from the path of wisdom. One step after another, and each one more easily taken than the latest, led to unforeseen dénouements. Neither this pastor nor the majority of his people realized whither their acts were tending. About this time some of the older substantial members of the church died, and their places were filled by parishioners who enjoyed hearing the preacher attack the creed, and who did not consider it a serious matter that the name of Christ was more and more frequently omitted even from the prayers which were offered from the sacred desk. Several conservative and strong families were, however, so much distressed by these and by similar acts that they asked for letters of dismissal to churches where conditions were more satisfactory. They went away sadly and quietly, after the manner of responsible persons when they are wounded too deeply for speech. "Let them go," cried the new members and the "advanced" pastor. "We have plenty of more pro-

gressive people to take their places." So they had, for the pastor and his up-to-date methods were drawing, surely enough. The ever alert and busy man had now embraced and was exploiting Socialism of a type neither sociological nor Christian. Very soon he had outgrown or outrun some of the usual conventions of morality, but as he was a skilled rhetorician, and was possessed of no little animal and mental magnetism, and because his auditorium was crowded and easily accessible to reporters, the press of the city gave him attention out of all reasonable proportion to the space given to men who were plowing deeper soil and reaping permanent harvests.

After a time the prayer meeting, having lost the Spirit, ceased to exist. Literary and social clubs—valuable enough in their proper place, but not much more satisfactory substitutes for religious nutrition than "the husks which the swine did eat"—were conducted zealously. The midweek religious service was followed into oblivion by the Sunday school. The chapel, which had been refloored for dancing, became a popular rendezvous, but not for worship or for any kind of useful service. The more nimbly its young people danced, the more completely, it seemed, did religious interest and Christian purpose die out of their hearts, until no one was left to teach the Bible or to lead in public prayer. A Scriptureless, prayerless church! Not far

from death, one would think. Dying unconsciously: mistaking numbers and social excitement for life and power.

The finances of the society, strangely enough, considering the throngs and the praises of the people, began to give concern. It is, after all, those who pray who remain to pay. Liberalism in preaching and in teaching attracts and produces libertines in character and in conduct, who do as they please, and who pay for other things aside from their pleasures only when they feel like it. Liberals are sadly lacking in liberality, unless it may be in bequests given by reason of remorse when they cannot longer use the money themselves. Exceptions to these statements are not numerous enough to meet the bills of many churches, while the law that Christians pay is too nearly invariable to prevent the prosperity of any really religious body. To put it plainly, although congregations were still large and members many, funds were constantly shrinking. Plate collections will never run a church. People who throw into offerings at public services an occasional clanging coin think that they are generous supporters of the gospel, but it is the quiet conscientious envelope for each Sunday in the year, and the silent unobtrusive check mailed to the treasurer, which count for a total sufficient to keep salaries paid, repairs and improvements made, and heat and light constantly supplied. The church that is run for the

loose collections soon runs into the ground, and so it was found in the instance which is under consideration. The pastor was in arrears on salary. A great to-do was made, once, again, and still again. Relief proved to be but temporary. Pressure for finances instantly affected the crowds, who were there to be entertained, excited, and thrilled, and not to be disturbed by the paltry question of ways and means.

Why prolong the tale? The pastor resigned. What else could he do, with such a thankless congregation? He had piped unto them, and they had danced, to be sure, but they would not pay the piper. And that kind of pipers, pied pipers who lead astray children of God, are among the most sensitive to financial conditions. Hundreds of preachers of the gospel work for next to nothing, starving themselves and their families, or supplementing the resources of their faithful ministry by private incomes or by lucrative avocations, but these men are believers, often of a very narrow but always of a conscientious type. Who has found broad-gauge and worldly minded shepherds persistently minding the sheep of God through seasons of peril from opposition, unpopularity, poverty? When it no longer pays him to preach, the hireling fleeth. The unpaid pied piper lays down his pipe, and turns to the platform, to literature, to politics, to the world. And what of his church? Dead now was the church that had listened to the piping of the pied piper.

The children never came back home. But for a season, however paradoxical may seem the implication that a body from which life had departed ought to know its condition, the company which had been led into the wilderness to perish was unconscious of its spiritual dissolution. Physical decay was gradual. The church officials could not secure a more worthy leader to follow the author of their distresses. Even if a strong Christian pastor could have been induced to serve a congregation from whom evangelical faith and, consequently, ethical soundness had gone, disposition to secure such a man, and ability to give him physical and spiritual support were lacking. Attempts to attract permanent leadership of any kind signally failed. The ruling element at length decided that a Sunday lectureship was the true solution of the problem before the church, and it was felt that an original and valuable demonstration of pulpit possibilities for the New Age could thus be made. Celebrities were employed to discuss topics of the day. For several months the edifice was again thronged with curious and curiously assorted hearers, who listened with apparent interest to addresses on the highest themes in art, philosophy, social science, politics, and comparative and positive religions. Whatever incidental good may have been accomplished by these orations, they achieved nothing in restoring power to an organization which only a miracle could have redeemed. Logic, eloquence,

and poetry were alike in vain. Despite strong appeals, collections did not meet lecture fees, to say little of expensive music, lighting, heating, and other incidentals, which, after all, have to be considered. Always came deficits, and the necessity of making up, largely to be borne by the officers themselves, since they were held almost entirely responsible by a membership unwilling to make sacrifices. This became monotonous, as was also the church performance as a whole.

The one eternally vital and perpetually interesting theme is Christ and Christianity, and there is no other. Lecture courses must always be brief, or else they will dwindle and drivel in substance and in sustenance. The church which gives over preaching Christ and his gospel is moribund. "Ichabod" is written on its walls; the glory of the Lord no longer fills the house, or appears to its worshipers; God is dead within the hearts of his people; let the end come speedily, and let burial be hastened, lest corruption breed disease and spread death. The church building of our narrative was sold under the sheriff's hammer, I believe. One more institution which had once been a moral asset to the city, and which might have remained for generations a center of Christian activity and influence, became a memory of ancient virtue and of modern crime.

It will be affirmed, and justly, that the deplor-

able occurrence above outlined was exceptional. Fortunately so, but the loss of downtown churches is not unusual, and a by no means infrequent cause of such catastrophes is decline of piety, due to a kind of modernism which substitutes materialism for Christian prophecy, intellectual and social culture for religion, or, at best, moral eugenics for spiritual life. Under this blight another church, hundreds of miles distant from the one whose death struggle has been related, was for a time given a mere simulacrum of life by sensational advertising, and by the discussion of bizarre topics, and it finally yielded some salvage through absorption by a neighboring central society. When a church, finding itself slipping somewhat from its former prosperity, appeals to the very worldliness which it is set to counteract, it makes a fatal blunder. Sometimes the difficulty is one which needs the aid of vested or benevolent funds. Or, as has also been stated previously, it may be that adaptation to new and different circumstances is the treatment required in order to restoration of strength. More often the need is to bring the life of the church into vital relation with the claims of the surrounding community, and especially to direct the ministry of the pulpit at the hearts of the people. Not even the most valuable ethical prophylaxy, whose elements may wisely be included within the scope of gospel preaching, is able to satisfy and to hold the regard of

men and women who daily battle with the world. Living as they do in the atmosphere of the commonplace, of the sordid, and of the unclean, they need the "food of the mighty." Hunger and thirst for Christian righteousness and for the inspiration and comfort of Christian experience are often subconscious, or are but faintly realized, but these passions are present in every living soul. The appeal to them is imperative, and the ministry which supplies the demands of the inner spirit acquires lasting power.

Every minister of Christ should occasionally receive such a message as that which came to a preacher who on the previous Sunday had discoursed somewhat abstractly, and mayhap abstractedly, on temptation. "The tempted one was in the audience," was the information anonymously received. Not only the tempted, but the sinful, burdened, sorrowing, well-nigh overwhelmed are in church audiences. No frothy food, flavored paganism, philosophy of the age, frigid ethics, smug sentimentality, vapid formalism should be given them. Jesus Christ, the crucified, risen, living and all-powerful Saviour of tried, aspiring, dully hopeful humanity, is the heart's desire, and the strength of life. And where Christ is preached fully and fearlessly, the church does not die; it lives, and grows, and finds a way to develop, and to do the work of God. Even when such a church is betrayed, sinned against, or sold out and removed from the

place where its candlestick should be permanently fixed, its spirit and good works persist in the memory and deeds of those whom it has taught the way of life, and has trained to fulfill divine behests.

CHAPTER VII

FAMILY AND NEIGHBORHOOD CHURCHES

A QUESTIONNAIRE directed to eminent Christian leaders in over one hundred cities of the United States, and including all the largest centers, has revealed the fact that eighty-six per cent of these places still contain strong downtown family churches, or at least churches which have a representative family nucleus. Not a little credit for this fortunate state of affairs must be given to the automobile. Central churches which two or three decades ago were in the first stages of decay began to come back when young families at a distance found themselves able to get to the old place of worship without being subjected to the annoyances and delays incident to the use of street cars. The strong appeal which history and memory unite in making in behalf of long-established churches leads many to accept every aid to permanent relations with their membership. It is evident that under present conditions it is possible in well-centralized cities up to a population of even half a million or more to preserve, in part at least, the

family character of the best of the downtown churches. The high social value of this relationship of the town's most intelligent life with its greatest problems needs no argument beyond that which has been already considered.

Justly is a protest raised against the disposition to laud mission churches and settlements as if they were the only important religious undertakings of the city, "to lay so much emphasis here that our people lose interest in the larger and more permanent work that is being accomplished in our many downtown churches."

Despite the foregoing paragraph, the general testimony is that the larger a city becomes the greater is the difficulty of maintaining the membership of the older churches. Even though a strong group of permanent families are retained in their fellowship, the constant movement of people of large cities from one town to another and from one part to another of the same town puts the leaders of such churches on their mettle to keep track of unsettled members, and to fill the places of those who go away. If the hopper is not kept full of newcomers, the mill will soon be empty. City churches often lose, by removal and by the few deaths which occur, from five to twenty per cent of their members a year. Only earnest work can even the list, to say nothing of making an advance. The downtown pastor, if he wishes his church to be prosperous, must of necessity give special attention to his most dis-

tant members. It is as true as it is ungenerous—not to use a stronger word—that these members of his church are subject to constant solicitation, as well as temptation, to unite with churches of other denominations, and even of the same denomination nearer their homes. Of this later. But, now, why not let these people go? Because sometimes they will not be made as much at home, and may be lost out of the work; because sometimes they will not be as well taught or cared for spiritually in the new location as in the old; because often they are by no means as much needed in the Christian neighborhood where they live as in the city's heart, where the church which has nurtured them is situated. It is not necessary to stress this matter. The instinct of self-preservation is strong in good churches and pastors. Members at a distance are kept near by reasonably frequent visits, by responsibilities laid upon them, by appreciation of their labors and of themselves, and by the *esprit de corps* and loyalty inculcated in the whole body. This is not a work of selfishness but of Christian and civic service. The families of a town which are called "good" families ought not to be allowed to herd together in exclusive and self-centered societies, but should remain distributed among all the city churches, so far as this ideal may be realized, and especially in places where their presence helps to leaven the masses. The personal columns of the church paper, and the ties of vari-

ous societies within the organization are wisely used to help hold the remote membership, and thus to preserve some family character to the downtown church.

The easiest and hardest city work is that of the newer and more prosperous residence districts. There both pastors and people can be lazier and more worthless to the kingdom of Christ than anywhere else in town or in country. No great trouble to get new members is necessary, as people of the same denomination are constantly moving in, and many of them, with precious little effort, will make their way into the fold. No severe financial problem is presented. The people of such neighborhoods are mainly of the successful class, and while they are often pretty selfish, they are usually willing, out of relatively large incomes, to give to the support of the church what is small for them, but would seem princely giving in other parts of the town. Therefore the work is easy. Under such conditions the church may be kept up to date in all its appointments without serious pressure, and the pastor gets a large salary, and can take frequent and long vacations. This portion of Zion may rest in peace and smile at misfortune—that is, if consciences are not too tender, and if outside pressure is not too severe. But if it is felt that real Christian work ought to be done for and with those persons who, by reason of education, position, and wealth, have largest potential-

ity for good or for evil, a definite and difficult task begins to appear. One of the hardest classes to make useful to Christianity is that of the newly rich. It is a self-admiring, purse-proud people, bent upon show and pleasure. The successful pastor of a community composed of citizens of this type must have some kinship to his constituency, or he does not stay long, and he must have marked individuality, and pronounced Christian convictions and purposes, or he accomplishes little good. The aid of older families of wealth and of recognized social standing, who have also spirituality, may be enlisted in the task of maturing new accessions from the world of fashion and of folly into a sensible, substantial, and considerate church membership. Fortunate is the aristocratic church, so called and often falsely, which also contains a few quiet, unobtrusive persons approved and accepted by its fellowship generally, not for what they have, but for what years of association and of service have proved them to be. With these latter elements as a nucleus, and by the aid of their prayers and endeavors, a pastor of high resolution who is Spirit-led and strengthened often is able to witness in his congregation miracles of transformation which are of great moral and social significance.

A wealthy church conforms its pastor to itself, or is gradually mastered by the principles which control his life. How fierce is the temptation

which assails the young man suddenly called into responsibility for a parish that is full of worldliness, with its attendant vices. The persons whom he meets are surprisingly free from scruples, confident and self-assertive. Amid such surroundings the foundations of piety, and even of morality, seem to tremble beneath the feet. It is fortunate that elect souls pray for pastors, especially for new pastors. Many a man at the head of an important church goes through Gethsemane, if not at the beginning of his incumbency of office, at least by the time the actual spiritual state of his people dawns upon his consciousness, and places a sense of awful responibility upon his conscience. The man in peril, however, is not the preacher who, in agony of spirit over the indifference, selfishness, and sinfulness of his people, contemplates a possible Golgotha. He will probably neither die nor fail. Jesus was crucified once for all: few of his disciples suffer pain or death for their righteousness, or for their fidelity to the interests of others. Some, however, who have assumed obligations of Christian leadership have endured much from their own cowardice, or have been self-immolated upon altars of backsliding and unfaithfulness.

No Christian pastor should apologize for asking the wealthy to give to good causes liberally. A brusque but wise layman said bluntly to one who was guilty of this error, "Rich men don't give too much money." He was right. Most men

of financial ability give hardly enough to keep the fountains of their generosity from becoming clogged. Noteworthy improvement in this matter is in evidence here and there, but the law still holds good. Not merely to give, but to give intelligently, systematically, liberally, is a standard not yet widely attained. Therefore the church, for this is the business of the whole community, and not of the pastor only, has yet far to go in the matter of financial teaching and inspiration. It is a sin to allow men only to give. They should be led to think as well as pay in Christian terms. They must not be allowed to contribute rather than serve, lest they should sell their own souls. It is not money distribution, but Christian distributors of money which the Church should seek to produce. Moreover, our age is clairvoyant to the fact that sharers and not mere givers of the world's resources is the human need. The church which ministers to employers of labor falls far short of its duty unless it preaches effectively the gospel of good wages. Tenement owners must hear much concerning good housing from the sources of Christian instruction and influence. It is important to impress the buying class with the religious duty of a fair price. All this, even before lessons of charity, of missionary contributions, and of philanthropies so called, is Christ's program for the twentieth century. Indeed, when was it ever not his plan?

Will a man make his own work hard or easy? That depends upon whether he will raise mushrooms and squash, or oaks and maples, sturdy boles of righteousness, and "trees of the Lord, full of sap." Preachers and churches in the best sections of the city are often bitterly assailed. I have even heard pulpit demagogues soundly denounce them, and not unjustly in those instances in which pride, luxury, and disregard of social obligations are allowed to continue unrebuked and unchecked. But an unbiased study of the facts would convince even a committee from the labor union that no influences are doing more for the amelioration of physical conditions among the masses than is being accomplished by the attitude of many churches and pastors of the rich. That some preachers pander to wealth and to social injustice, and that certain churches are undemocratic and opposed to humanitarian progress is no disproof of the above statement.

It is said that society must be lifted by putting the lever under the lower strata. But what is the lever that will lift these masses, if not Christian character and Christian love applied by the redeemed of God from all walks of life? Therefore it is the business of Christianity to save men, but not simply the poor, the ignorant, and the lowly. Learned, rich, and powerful men and women should be brought to Christ, both for their own sakes and for the good of many. A mission to the upper classes is greatly needed. They should

be shown their iniquity, their failures, their responsibility, not merely as a whole but individually. Who can do this if not the church in the exclusive neighborhood and the pastor of the rich? Wining and dining in great houses, gossiping and sporting with fashionable and leisurely bodies, flattery and obsequiousness will not do this hard work. It will be accomplished only by princely men and women who know how to be both gracious and fearless, and whose own attainments and character enable them to speak and to act with force. The cure of society's evils is in the Christian Church, in its leaders and moral products.

Another trying field is that occupied by the church in the older residence sections of the city, portions of the town which are completely built up, in which most of the property is degenerating or at best barely holding its own, out of which people who are prospered are slowly moving, leaving their houses to less successful people or to renters. A static physical environment is not an easy place in which to do aggressive work, or even to prevent churches thus situated from slipping backward. The law of life here is adaptation. Increased democracy and spirituality assure a service to the community which may benefit as many lives, and may effect as great results potentially, as if larger salaries could be paid and greater sums expended on the accessories of worship. This work is vicarious, and its

value, as is also the case with that of downtown labors, ought to be repaid with greater consideration, especially with reference to removals of membership. These ought never to be solicited by churches elsewhere, except upon request from pastors and societies affected, or at least with their knowledge and permission.

A pet sin of some city pastors and church memberships is proselyting. This takes place, not only when vital differences of creed make it seem at least consistent, as in the case of orthodox and unorthodox, or of Protestant and Roman communions, but it occurs between denominations of the same essential faith, and even between sister churches of the same ecclesiastical connection. It is the cause of much dissatisfaction, and of great injustice to the weaker or to the most vulnerable churches. All are not guilty of this despicable practice, but some preachers and many laymen seem to have never acquired a clear distinction between *meum* and *tuum* as applied to church members. Ministers of the gospel who are supposed to know the eighth commandment perfectly, and who would not think of taking a dollar from another without permission, sometimes exhaust many expedients to entice from a brother preacher supporters on whom he depends for many dollars with which to conduct his work. "Like priest like people" in this respect also, even more like in some cases.

"Thou shalt not steal!" "But we need mem-

bers." So does the other church. "But these people are nearer to us." Another man's purse happens to be nearer my hand than his, but it is not mine therefore. "But they would come oftener, and get more good in our church." Who knows this? Anyway, it is not your business, nor can it be made such by any artful or circuitous methods. "But they attend our church part of the time now." Naturally, and some of your people occasionally, or more or less regularly, drop into other churches, where they like the preacher, or the music, or where it is convenient when they feel too weary to go to their accustomed place of worship. It is all in vain to make excuses; the practice is wrong. In cities, church members cannot be divided off by blocks. Their relationship is not a matter of geography. A church is a living body of which its societies are the organs, and its members the atoms, or even the bones, muscles, and sinews. City people are constantly moving—at least large numbers of them are very restless. Their membership would never be vital if they changed it as often as they go from house to house. It takes time to orientate oneself in a church, to form valuable friendships, to obtain not only opportunities for usefulness, but that personal acquaintanceship and influence which give power to personality. Good church members in one place may prove to be but nominal adherents or relatively unimportant factors in another society. It is taking

a considerable responsibility to advise a change in church relations even when one's opinion is asked. Certainly, it is not a matter to be canvassed like insurance, though even in so sordid a matter as fire and life policies the best agents do not, as some church people do, seek to discredit their competitors in order to get business away from them.

Theological seminaries should have a chair of amenities, and of fraternity, and city preachers' meetings at least once a season should have a discussion of ministerial relations and courtesies. Pastors should instruct their people that, while all visitors should be made welcome, and while members of other churches voluntarily seeking their fellowship are to be received with all kindness, they are to seek the increase of their membership by conversion from the Sunday school or from the unchurched. Among the latter are people who have been for some length of time in the city, but who, although they are members elsewhere, have never connected themselves with any church in town. Some say, "Find out such cases and report them to the pastor of the church which they would naturally join." Such an act is very gracious, and is usually appreciated, tending toward a genuine Christian fraternity. If the notice is given, and is not acted upon, then it would seem to be a Christian duty, considering city temptations, to get the persons involved into one's own church if possible. The reason for

laying emphasis upon this subject is that it is a real cause of friction and of injury to church work, and the fault, so far as preachers are concerned, is not alone with pastors newly coming from the country, and ignorant of town conditions, but with some preachers and laymen also who seem to be habitually, if not constitutionally, inclined to consider their own interests before all others. May they be born anew! It is necessary, however, to suggest that false accusations of proselyting may be made against the innocent. Members asking for letters sometimes say, "Doctor Doe wishes me to unite with his church," when at most all the good man ever had to do with the matter was to reply in a not unfriendly manner to their advances.

One of the special problems to be noted in this connection is that of the university church, whether it be located in the city or in the country. School communities are proverbially critical, and the combination of town and gown in the same church society is one which it requires Christian love and tact to bridge. The one recipe for a successful pastorate in a college church is to know no man after the mind. It is said that it was Galusha Anderson whose son, when called to minister to professors and students, asked him what he should preach to men who knew so many sciences, philosophies, and literatures. "Preach the gospel; they probably know very little of that," was the oftquoted,

eminently wise retort. In the college church it is just as true as elsewhere that the preacher who appeals to the hired girl and the serving man, if he is also possessed of respectable scholarship, reaches the trustee, the dean, and the president.

But the trouble with most college churches is that they do not have sufficient outlet for their energy. They are spiritually stuffed and dyspeptic. If it is a sin, as President Eliot contended, to arouse emotion without giving it a chance for useful expression, it is not less reprehensible to add to knowledge without providing for action. College churches should inaugurate evangelistic movements, institute reforms, undertake local as well as support foreign missions, and reach out into the life of student body, community, and adjacent territory Christian powers and policies. The importance of college churches to their denominations is only beginning to be adequately recognized. Some of the churches are not only giving greater care to pulpit selections for these strategic places, but they are erecting suitable buildings for Christian education under denominational auspices, and for institutional work of the type needed by students away from home. Universities are showing an encouraging hospitality to undertakings of this nature. They offer to give credit for biblical and other suitable courses of study pursued under church instruction. The movement is relatively new, and is capable of large development, which seems likely

to result in greater religious intelligence and loyalty on the part of both students and members of faculties, as well as to counteract the materialistic tendencies often associated with the pursuit of higher education. Pastoral assistants who are virtually student pastors are now connected with many college churches. Sometimes they are partially or wholly supported by general denominational funds. The youthfulness and the athletic and social interest of these men permit them to get into close contact with individual students, and to bring their principal pastors into a nearer relation with undergraduate life than would otherwise be possible.

Something ought to be said concerning memorial churches, which are of increasing occurrence. In some instances it is merely the desire to honor a leader of the church which prefixes his name to that of the society. The gift of a very small sum of money, or a legacy may occasion the grateful use of a personal title. Now and then a church is built and paid for outright as a tribute to the memory of a loved friend or relative. It is difficult to show why these deeds should not be performed, provided that the names given are honorable, and are not in themselves ridiculous or offensive. But if it means exclusive ownership or dictatorship of a family or of individuals better that the sums be refused, and the churches not built. Memorials in churches is another subject, and one which receives considerable atten-

tion from institutions of a history worth commemorating, and into whose life has gone the service of distinguished and admirable personages. To the minds of many Westminster Abbeys are better than cemeteries, and the house of God is honored by the recognition of divine goodness in raising up strong men and women to serve the causes of religion and of philanthropy. City churches should preserve their history, and by memorial windows, tablets, effigies, and various adjuncts of worship they may at once impress the lesson of honorable antecedents upon succeeding generations, and teach their members to emulate the illustrious examples of the past. In capital cities, especially, each denomination might wisely establish a Pantheon, or in the houses of worship of these cities generally the historic and memorial spirit might well be cultivated. As the country grows older instances of such a tendency as that indicated are increasing in number and in significance.

The family church in the city shares one great sphere of privilege and of duty in common with the country church: it may be a nursery of home religion, than which no higher office is possible to any religious body. Sermons on the home lose a good part of their effect in boarding-house neighborhoods. Exhortations concerning the maintenance of family altars seem relatively out of place in far downtown churches, although there is moral value in occasional references

which apply directly to but a portion of the congregation. The home idea and the Christian ideal for the home must be presented everywhere if civilization is not to be destroyed, or its chief values lost. But the pastor of families has a supreme opportunity to minister in the production of household faith and goodness. It is the habit of some persons to sneer at continuous rounds of parochial visits, as if they possessed no practical value. Everything depends upon what is undertaken during the progress of such calls. There can be little doubt that, as a rule, the best-trained Christians come out of homes represented in the smaller city family churches or in the country. More time for instruction is available. The impact of one Christian family upon another is also more powerful and constant. The church bulks more largely in family conversation and experience. Quiet and unobtrusive as is the work done under these circumstances, and intensive rather than extensive as its volume may be, the Christian social product is very gratifying. Moreover, it seems fair to say that in their total service to the community and to the world, it is not to spectacular churches of the institutional, tourist, or missionary type that largest credit must at present be given, but to the multitudes of ordinary churches of the quieter kind, in whose unobtrusive and worshipful services are matured sturdy resolutions and virtues, and from whose life come forth the characters and resources

which sustain the chief institutions of civilization and of Christianity. Without these churches, Christian education would perish and the glory of Christian missions would fade away. Without them Christian philanthropists, statesmen and reformers would disappear, and the noblest movements for civic and national betterment and for human redemption and happiness would fail.

It is frequently charged that there are too many churches in the residence districts of cities. This may be relatively, but is rarely, if ever, absolutely, true. The criticism is based upon the fact that churches are sometimes grouped closely together, and the idea is maintained that they ought to be scattered around where they could be reached more conveniently. Experience seems to many to prove the very reverse of this, for while it is doubtless true that invalids and elderly people are sometimes troubled by the distances which they have to go in order to reach a place of worship, this fact is overbalanced by the greater interest and attendance, especially of young people, which result from the location of churches upon trunk thoroughfares. Moreover, the assembling together of church buildings upon adjacent properties or blocks tends to create tides and centers of attendance which add to the popularity of all the societies involved. Of course there is a possibility that an ineffective preacher or a lethargic congregation may lose

out in comparison with more vigorous institutions, services, and personalities. But a dead institution is no more alive for being set apart by itself, while by proximity to going concerns it is very likely to be inspired and instructed into successful ways of managing its services and work. Cities like Rochester, Detroit, Des Moines, Columbus, and Atlanta, for example, where churches in central or neighborhood sections, or in both, are well grouped, are among the best churchgoing cities in the land, while larger towns and smaller alike may be cited in which church edifices are more widely distributed without producing as large a proportion of church attendance.

For the present, at least, most churches in foreign settlements are to be classed among missions, and are being managed as such. One of the most interesting types of the city neighborhood church is that in the mill or factory district. Here the Church and labor lock arms and walk together. There is no difficulty about this when the matter is handled properly, for Jesus Christ is the workingman's best friend. But he must be presented with all his qualities of strength and of helpfulness, if men who toil are to be mastered by his precepts and to be led into his obedience. The demand of the day is that the church serve the needs of the community, and not simply live off its resources. It is a just demand, and working people's churches succeed largely only as they

are made hives of Christian helpfulness and centers of plain and vital instruction. The writer knows from experience that no community responds more generally and generously to a program of understanding, sympathy, and affection than does a mill people. It is expected in such a locality that preachers will put on few frills, either in the pulpit or out of it. They are to call a mule a mule, to change the usual figure, and a lathe a lathe. They are to be no respecters of owners, of bosses, or of other persons, except for their character and good works. They are to be friends and big brothers to everybody. They are to waylay the mill boy on his way to work, to visit the stricken home of the machinist, and to enter the offices of the company without servility or fear. They are to be peacemakers, and justice-getters on all sides of the labor problem. They must know the strength and weakness of socialism, the salvation and sin of the labor union, the mission and folly of capital. No worthier sphere of usefulness exists on earth than that of pastor of wage-earners in an industrial center. It is to be hoped that the spirit of Christian democracy which is represented in the great Brotherhood halls and churches of England will in time enter more largely into Christian work in the United States, and that our better-paid and more liberally educated workingmen will be more fully recognized in all the plans and counsels of the Church.

CHAPTER VIII

CHURCH ENDOWMENT

THE argument for the endowed church is the unendowed church. In the earlier years of their history, and in prosperous residence districts of city or of country, the establishment of permanent protective and sustaining funds for churches may seem unnecessary, but for the church at the center of a municipality of great size, or of one which is destined to become very populous, it is imperative. "In the big cities all over the country," says a student of this subject, "it has been realized more and more keenly that these churches are needed more than ever in the crowded sections, and yet cannot be adequately supported by the neighborhood."

A famous instance of alleged mismanagement of funds of a wealthy church corporation has done much to create prejudice against religious endowments. The argument is very partial and unfair. It is earnestly contended that the society referred to has been misrepresented. If, however, trustees of such moneys have once, or a score of times, proven themselves selfish or venial, if they have misused or misappropriated the

sacred sums committed to their care, and if they have handled the real estate of their corporations in ways unworthy or corrupt, these cases have been exceptional, and they are not without parallels of greater number and discredit on the part of secular boards and committees. As a matter of record, how many instances of such malfeasance on the part of custodians of church funds have been known to have anywhere occurred?

In any city whose residence districts become too far removed the unendowed downtown church deteriorates or dies. One or the other of these events is just as certain to occur as the sun is sure to rise and set. Hundreds of such institutions, which once throbbed with life and with power, and which might be still serving the interests of teeming multitudes in metropolitan towns, have died outright of starvation, or have been forced from the places of their largest opportunity to become commonplace parishes of inferior service to God and to man. If, in the time of their prosperity, wealthy members, who might so easily have provided for their future, had placed behind these churches a reasonable portion of the sums which they left to less worthy causes, or to heirs good and bad, wise and foolish, they would still be instinct with life, and the cities of the land would be less diseased in vital organs than we find them to-day. Many men of financial ability would gladly have given to assure the permanence of the work which loved

them, and which they loved, but they were uninformed, or were misled with reference to the need, and their hour, and that of the church, passed together into history.

The culpable negligence and the prejudice against church endowment which have already robbed the centers of so many cities of their temples of worship, leaving worldliness in full possession of the ground, are still in evidence. What are the arguments used against the creation of Christian strongholds by the establishment of permanent funds? It is claimed that the endowment of a church robs its members of incentives to generosity, or at least of the necessity for self-denial, leaving them to an easy and self-indulgent Christian experience. This might be true, if the growing needs of church life and work in the city did not demand ever greater expenditures, in sums far beyond the resources of the average congregation. Let it be conceded that in a small town with a fixed population an endowment fund might rather paralyze religious zeal than inspire activity and sacrifice. It may also be admitted that in some city residence and suburban districts the need for larger sums than can be provided by current receipts is not at present apparent. The case is wholly different with church work located in business portions of large cities, in mission territory, and in localities filled up with habitants, but decadent in property values. In these situations at least,

though not in these only, the money needed to do an adequate work cannot be realized permanently from the local constituency, nor is the field of service so limited in scope that any probable endowment will either overmeet the need or relieve the people who cooperate of the requirement to give as well as to toil. Acquaintance with several churches having some financial reserve has shown their members and adherents doing fully as much per capita in the way of material support as is done by other societies of similar resources.

Another objection to church endowment is that the funds might not be wisely handled by the boards of officers to whose care they were committed. This criticism is not based on actual instances of infidelity to trust, or of inefficient management, but is merely hypothetical and predictive. Why is not a church board as able to care for money as are the directors of a school, hospital, or Young Men's Christian Association? The position of any who think that churches are incapable of preserving and of properly administering trust funds is indefensible. As a matter of fact, many such responsibilities are now being discharged, and as successfully as any bank or trust company conducts its business. And why not? Since when did the Church lack financial ability equal to great and important undertakings, and when has the Church been without a commercial reliability which would compare favorably with that of other public institutions?

Finally, it is said, "The Church doesn't need the money." Doesn't need it? Certainly, organizations which have perished from lack of provision for times of stress no longer need money. But churches which desire to escape a like fate must somewhere find wise and generous friends who will prepare them for the emergencies of the future.

City churches, as a rule, have fallen behind other institutions in point of organization and of adaptation to the life of the age. Churches in central locations, as has been said elsewhere, cannot work in ancient ways, and without modern facilities and a sufficient force of helpers, and expect to accomplish the ends which intelligence and a spirit of progress desire. For the lack of sufficient funds many such societies have become second-rate affairs, offering to the public a cheap service and limited privileges of any kind. Poor preaching, wretched music, bare and dingy auditoriums and social rooms, and the absence of attractive institutional features will not enable churches to compete with palaces of sin and with resorts of doubtful amusement by which in some cases they are surrounded. Hundreds of downtown churches are capable of being made bright and popular, and if the sums which their members can give were supplemented with sufficient interest incomes to render them places of beauty and of interesting activity, they would capture thousands of

young people who are now crowding the well-furnished and busy temples of the world.

Let it be repeated that churches, with few exceptions, are insufficiently manned, defectively organized, and inadequately equipped for the greatest usefulness. Roman churches have the more numerous forces of workers, whom they are able to secure at small cost. The great expenditures of the Church have been going to education, to missions, and to philanthropies independently controlled. Vast sums, both current and endowment, are given to colleges, to hospitals, to rescue and to foreign missions, and to interdenominational Christian associations. It is no disparagement of these worthy benevolences to say that for their sake the source from which they derive sustenance ought not to be impoverished and weakened. Why should a Young Men's Christian Association be able to open splendid parlors and gymnasiums, and to employ a dozen or twenty officers, or even more, while a church as eligibly located to do good, and having a constituency, including members and adherents, larger than that of the Association, is confined to old buildings, and to two or three workers, including the sexton? The Church, if made effective, stands more closely related both to family and to personal life than is possible in the case of any interdenominational society. Hospitals require increasing outlays of enormous sums that they may possess the most costly plants and

apparatus. Nothing is too much for the healing of the body. Is it, then, of no importance that the centers of our cities are filled with the spiritually crippled and diseased, who with proper effort and outlay might be restored to soundness of heart? Is it not, rather, the fact that moral wholeness and wholesomeness are worthy of far greater care and expenditure of labor and of means than are physical restoration and health? The Church should claim the support necessary to place it abreast of the age, and equal to the mighty task of redemption, and of the development of character, which is laid upon it.

The work of the school is of undeniable value. But what avails it to sharpen the wits and to train the hands of those whose hearts are evil? The time approaches, and it is brought nearer by the great progress of the state school, when the millions of Christian philanthropy now lavished upon denominational colleges will need to be devoted to the task of Christianizing the whole educational system through the strengthening and development of the Church and of church institutions at all seats of learning. Religion has a poor chance of respect and of power when the school is far more handsomely housed than is the Church, and when its instructors are more numerous, better trained for their tasks, and more adequately remunerated than are the leaders of the Church.

The cause of missions is worthy of most zealous regard, but it ought to be possible for a city church to pay as good salaries, and thus to secure as good men to assist the pastor, and to learn the great offices of the Christian ministry, as are given to raw graduates who go to foreign lands. American municipalities are among the greatest mission fields on earth. They have whole cities of foreigners in their heart. But the old-fashioned church, with its overburdened pastor, who rarely has more than one or two helpers, and those poorly paid, is not equipped, manned, or organized to reach these people. This is the tragedy of the city, the peril of the nation, and the menace of the Christian faith. Christianity must capture the city, and it must reach the alien, as well as the native elements in the city, or the battle of religion is lost.

It is by no means the purpose of this discussion to attack Christian philanthropy in any of its forms. The thought is, rather, to call attention to the great development which has taken place in the machinery and manning of auxiliary Christian institutions, while the Church itself has been allowed to stand still, or to fall behind, in its power to meet modern demands. A visitor to New York city, being asked what he thought of the Christian organization of the immense town, after some reflection replied, "I confess that when I put your churches and their force of workers over against the men and means em-

ployed here by the world, the flesh, and the devil, it seems to me like attempting to dip out the ocean with a teaspoon." Vast regions in the congested cosmopolitan heart of New York were years since deserted by the Church. The few societies left to cope with the most desperate situations are usually established in buildings dark and foul, and some of them are furnished with little or nothing in the way of attractions for the throng. Endowments, placed long ago in days of opportunity, would not only have kept the churches where they are most needed, but would have given to intelligence and to piety the means of maintaining these plants in a high state of efficiency, with progressive adaptations to the changing conditions and to the varied life surrounding them.

Every Christian society with a growing field may wisely encourage its prosperous members to perpetuate their labors and influence by benefactions and legacies to the church, and not only to their own institution, but to downtown work. The church of the greatest problems and opportunities should receive the consideration and the benefactions of all the churches. Christianity should have the wisdom to centralize in the center. Good generalship demands that organizations on the firing line be maintained in vigor by the resources of the organization as a whole. This work is to some extent being done through city missionary societies, perhaps called church

extension societies, and which are sometimes under excellent local management. Serious problems confront those who are engaged in such organizations, and arise out of them. One of the difficulties is to secure continuous representative membership for the necessary boards. Another is the old problem of capable executives. A third relates itself to the control of properties. A number of denominations vest all titles in the general Church, or in a bishop as the local chief officer. Great extension value is found in this arrangement, since it is thus made easy to handle wise changes of site and of buildings, and the entire credit value of the lands and improvements so held may be utilized for the good of the denomination in the city as a whole. In the year 1906 it was reported by authority of the government that more than one half of all city church debts were on properties of the Roman Catholics. This in part accounts for the phenomenal extensions made by Romanism during recent years. More commonly each local church is independent, and in this case it is rarely found that a sufficiently strong connectional bond is recognized, nor is such a church willing to make concessions or changes of the kind needed for the general development of the cause which it is supposed to represent. In many instances the local missionary or church extension societies hold the titles to the properties which they have helped secure, or which they have sub-

stantially aided, or they possess mortgage securities for moneys which they have advanced or permanently invested. The officers of such societies are inclined to take a conservative attitude with reference to funds intrusted to individual church societies. The secretary of one of these bodies in America's leading city says that it is coming to be the generally accepted opinion that it is not wise to endow churches. He says that results in the case of the most conspicuous example of a locally endowed church of his own denomination have not justified the wisdom of this procedure. "A general holding institution such as the City Missionary Society," he declares, "should have the control of such endowments to provide for the administration of the work. If not the City Missionary Society, then some other broadly representative board of trustees should be thus empowered."

While, of course, matters of great present and potential value should not be decided by reference to single instances of success or failure, a great deal is to be said in favor of the representative general holding of real estate and endowments of city churches, preferably not by the same body whose business is chiefly that of administration, but by a strong and unprejudiced board of trustees, headed in the case of episcopal churches by the bishop in charge, and before whom both the City Missionary or Church Extension Society and the individual church might

appear with facts germane to any issue involving the future of valuable properties and vested funds. Weight is lent to this argument by the admission of a prominent city society official who says: "Apropos of selling out churches, it seems to me that some new legislation is required to conserve the resources of our denomination in our cities. City societies, under their State charters, may mortgage and sell church properties in their possession without reference to congregation, Conference, or official board, a vote of their own boards being all that is necessary. The history of the past reveals the fact that much money realized from the sale of church properties has been expended none too wisely by our city societies. Had the equity realized from the sale of church properties been retained as a trust fund, several of our city societies would now be in possession of so large an endowment that the interest therefrom would be greater than their present income."

Meanwhile few cities except those of the first or second grades have either missionary or extension societies, or any general trustee boards. Endowments cannot await the days of great municipal growth without running the risk of becoming impossible by reason of the death or removal of those who can furnish them. Probably the wisest plan is not to discourage the foundation of trust funds, but to see that future interests are safeguarded by suitable clauses in

the instruments by which they are devised, giving final authority in certain named or generally suggested events to responsible Conference, synodical, or diocesan bodies. Indeed, such a provision is so evidently and so eminently wise that all pastors and laymen whose advice may be sought by intending benefactors ought to give this matter careful consideration.

The tendency to endow various branches of service within the organization, as well as the local church itself, is increasingly apparent. A typical illustration is the old First Church of Christ in Hartford, in whose burial plot is the grave of the first American ancestor of the author of this book. Some years ago the pastor preached an informing sermon on the "Duty of this Generation to this Church," in the course of which he took the position that endowments and their incomes arising from "unearned increments" are seldom of real service to any church. One may be in hearty sympathy with protests made against swollen fortunes, due to increases in land values and acquired without personal effort or sacrifice, but it is surely better that such funds, if inherited by any, should be in the hands of societies serving the needs of the public. While it would not be just to suppose that the preacher's view might have been different had not a land fund once possessed by his parish been alienated, it is easier to follow him in the advices which he gives his people to deal generously with their

historic church in gifts and legacies. This is one of the sacred duties of Christian devotion, and in urging it upon his congregation the pastor proceeded to describe a fund begun by small contributions made in 1802 and which has produced most excellent results in the care and maintenance of the church plant. Another endowment acquired by the same society from various sources assists the poor of the parish. Still another is for the work of the chapel, another for a Teachers' Library, to which funds for the care of the communion service and for home and foreign missions have been added. These endowments and others have grown, as may be discovered from the statistics of the Congregational Year Book, which also discloses the fact that at present invested funds of Congregational churches in America amount to some ten millions of dollars. Speaking of central and downtown churches generally, the field secretary of the Congregational Church Building Society says, "Churches of this character are more and more calling for endowments, and I am of the opinion that more of such work must be done in centers of our rapidly changing cities. Churches must be anchored, and made free, as Dr. Rainsford used to argue." The pastor of Pilgrim Church, Cleveland, which has a substantial invested fund, says, "We are urging all churches to accumulate some endowment," and also, "I favor endowment to meet necessary fixed charges and repairs, en-

abling the living people to do missionary work." The two above suggestions, that permanent fixed incomes tend to free the house of God for the use of the people, and also enable the present generation to consider matters of greater human importance than the question of their own subsistence, are worthy of much respect. Broadway Tabernacle, New York; New First Church, Chicago; Euclid Avenue, Cleveland; Second Church and Windsor Avenue, Hartford; First Church, Columbus; First Church, Fall River; People's Church, Saint Paul, are possessed of respectable investments. Park Street, Boston, has a good-sized income from rentals.

The Protestant Episcopal Church has given much attention to endowments. These are for the main plant, and for various parochial uses. For example, Christ Church Cathedral, Louisville, Kentucky, has both Choir and Auxiliary Choir Funds, a Deanery Fund, and a Fund for the Sick Poor, the Cathedral endowment being the main establishment. Saint George's Church, Stuyvesant Square, New York city, has a Christmas Fund, Deaconess House Endowment, a Danne Bequest for the Church Cottages for Summer Relief, and a Camp Rainsford Endowment. Among other leading endowed churches whose success may be studied through their own Year Books, are the Cathedral, Boston, which also owns real estate in the heart of the city from whose rental it is chiefly supported; the Church

of the Advent, Boston, distinguished, says the rector, as the first free church in New England; Grace, Manchester; Church of the Epiphany, Washington; Saint Paul's, Buffalo; Trinity, Pittsburgh; Christ Church Cathedral, Saint Louis; and many others. The most conspicuous example of a rich church corporation in America is, of course, Trinity Church, New York city. Of the income of this noted parish and its expenditure the rector states: "The total amount available for church purposes from our endowments last year was $425,952. This, as you will see, was all expended in the maintenance of nine churches in the city of New York, most of them in the poorest and most difficult parts of the city, all of them ministering in overwhelming proportion to the poor and those of limited income, and also in maintaining our educational and charitable work, etc. Our balance sheet at the end of the year showed a large deficit, as it has for several years past, resulting from the fact that while our income is large our work and, above all, our opportunity for work is immeasurably larger. It may interest you to know that we use the Duplex Envelope System throughout all the churches of Trinity Parish, so that our work is supported not only by endowments but by the freewill offerings of our people, who are encouraged to give all that they can."

Another instructive statement, which is that of the rector of Christ Church, Cincinnati, indi-

cates at the same time a method of securing permanent funds and the beneficial effects of their use. "The church took a new start. The seats were thrown open to all, pew rents were abolished, and a Parish House was built. From that time on the church has grown steadily and is stronger to-day than it has ever been. In 1900 there were about five hundred communicants, and there are now over twelve hundred. There was then a small endowment fund which had been started a few years before, but no special efforts had been made to increase it. The interest was allowed to accumulate, and was added to the principal; but the future need of an endowment was now becoming very apparent because of the steady removal of the well to do people from the neighborhood to the suburbs. The Christmas offering every year was asked for the endowment fund, and $1,000 set as the amount to be given. The older people were urged to remember this fund in their wills, and it was set before them as an appropriate object for memorials. In consequence, we now have an endowment fund of about $127,000 which we hope to increase within the next few years to at least $200,000 or $250,000. This endowment is divided into four parts. A little over $40,000 is an endowment of the church proper, the income being devoted to current expenses. There is an endowment of between $75,000 and $80,000 on the Parish House; of $5,000 on the Sunday

school, and $1,000 for the purchase of growing plants to be given to the children of the Sunday school at Easter."

The Protestant Episcopal Church in the West reports comparatively little success as yet with reference to permanent funds. The Bishop of San Francisco says: "On this coast and in this diocese, owing to many causes existing in the newer parts of our country, we have very few endowments for our churches." The Bishop of New York makes an interesting statement concerning the churches in his care: "Quite a number are partially endowed, a few to a very considerable amount, and yet none of them is wholly independent of the freewill offerings of the congregation, or a revenue from pew rents." An even more significant fact concerning Baltimore churches is contained in this testimony of the rector of the Church of the Messiah: "There are four or five of our churches in Baltimore partially endowed—say from $100,000 to $150,000. But so far, I am glad to say, they are raising more money than ever from their present membership for the work." It is evident that the Protestant Episcopal Church is actively enlisted in the cause of permanent incomes, and is not conscious of any evils arising from experience in the use of such funds sufficiently serious to induce the leaders to discourage the accumulation of moneys which make them possible.

It seems certain that the two denominations

above named are the leaders in the acquisition of trust funds for the maintenance of their plants and for other purposes. Probably the Presbyterian Church ranks next, although many of the greatest central societies of this faith are dependent wholly upon current subscriptions and collections. Independent Presbyterian Church, Savannah, is in the endowment column with quite a sum to its credit. Several Detroit Presbyterian churches are slightly, and one is prospectively largely, endowed. The First Churches of New York, Philadelphia and Baltimore are in this class, and Brick Church, Rochester, has a fund encouragingly started. The Second Presbyterian Church of Newark receives a very substantial income from its investments, and two other Presbyterian churches of the same city are in the list of societies for whose continued prosperity some provision has been made. Of institutions thus fortunate it is said, however, that "the percentage in the denomination is very small"—a statement borne out by statistics. Among the other churches it may safely be affirmed that debts are quite as numerous as are endowments, which may not at all imply inferior efficiency in their present work, or any certainty that their future interests will not ultimately be assured. The Collegiate churches in New York, and occasionally such a Reformed Society as the First of Albany, are financially well found. The Methodist Protestant Church, Seattle, is pos-

sessed of a modest vested fund. The Methodist Episcopal Church, South, has erected a large building in Los Angeles, which is intended to become an important income producer. Of Baptist churches "only a few have any endowment at all," although a tendency to look into this matter more carefully is manifested. When the combined First Church and hotel property at Syracuse is paid for, its institutional features should provide an excellent income for Christian work. Second Baptist, Fall River, receives the rental of some business property. "The wisdom of endowment," says the pastor of Calvary Church, Washington, "in my judgment depends on local considerations, history, environment, locality, probabilities." Reporting few endowments in his denomination, the pastor of Central Church of Christ, Des Moines, Iowa, adds, "My information is that those that are endowed are not most successful." Similarly, a New York city Methodist authority says, "Results at Washington Square, the most conspicuous example of a locally endowed church, have not justified the wisdom of this procedure." Metropolitan Temple, New York, by consolidation with another Methodist parish, obtained a respectable permanent fund, and several similar consolidations elsewhere have obtained like results, although such increments have sometimes been absorbed by building enterprises and by current expenses. The historic mother church of Michigan, Central of Detroit,

from property adjacent to the church building, and in part devoted to parish uses, receives support for the institution as a whole. First Church, Cleveland, obtained an endowment from the sale of a former site. Grand Avenue Church, Kansas City, receives at present a small revenue from its adjoining large office building, which later is expected to provide generous sums. A number of New England churches have modest interest incomes for current expenses, but these funds are relatively insignificant. First Methodist Episcopal Church, Chicago, is itself an endowment for the Methodism of Cook County, Illinois. The society was formed before Chicago had a city charter, and its location was changed several times, until the present site on the corner of Clark and Washington Streets was secured. By the charter the property held by this corporation may furnish only $2,000 a year to the support of the work of First Church itself, the remainder of a very considerable revenue going for church building and improvement in the county. "From 1865 to 1907 contributions for this purpose were made to one hundred and thirty-eight churches, and the sum of $632,583.93 was donated." The total of all church extension work from this source has now amounted to nearly $800,000. This instance of an endowment which has proved to be productive of widespread results is both interesting and suggestive. The officiary of First Church, Chicago, are not

tempted to any great extravagance by the portion of property incomes which falls into their hands for use in current expenses. Dependence upon strenuous efforts for self-support must still be necessary, but the denomination in the second city of the nation has been able to reach out into places of need with initial expenditures which would have seemed impossible had not such a fund been accessible as that supplied by the income of the First Church property. The proportionate amount allowed to the work of the society itself was not sufficiently generous. Had the developments of the future been foreseen, the plan would surely have been so changed as to allow a reasonable percentage of revenues, instead of a small flat sum, to be utilized in caring for the local work. Intending benefactors of important church foundations will act wisely, if they consider carefully the possibilities of growth and of necessities covering long periods of time. Otherwise they may defeat the chief purpose of their gifts.

The literature published by many strong churches contains such expressions as the following from the Year Book of a central society of the Middle West: "The time will come—it may not come in our generation, but it will surely come—when we will no longer have in this Cathedral men of wealth, men of influence, men of high position in social and commercial life. When that time comes will God's work

and the work of this Cathedral be ended; shall our glory have departed forever? Shall that come upon us that has come upon many a downtown church in our cities? Shall we not, on the other hand, we of this generation, we who still have it in our power, so provide for the future through our Endowment Fund that we can give to the people of smaller means and greater needs the same richness of material for worship, the same breadth of opportunity for service, that we so abundantly enjoy to-day? Pray God that he may put it into our hearts and minds to choose this better course." This passage offers an argument in behalf of permanent funds which justifies its inclusion here, and which will doubtless prove provocative of further thought in the same direction. Correspondence with many city pastors of various denominations contains frequent expressions like the following: "We hope First Church will be endowed—in my judgment the only hope of the downtown proposition." "The church of which I am pastor is now planning a new office building which when constructed will be in the nature of an endowment." "If the church is to maintain its efficiency, it will have to have endowment in the near future." "As yet only a beginning: I hope ultimately to secure from $200,000 to $250,000." The pastor of a church in the university area of a large city says: "I am trying now to build a foundation building, with dormitory facilities, which will serve as a

home for students, and incidentally give us some returns of an endowment character. If this cannot be done, the church will eventually have to be endowed, or our work will suffer." On the other hand, it is reported concerning a central church in a city of two hundred and fifty thousand population: "First Church is not endowed, nor do we see the necessity for that, at present at least." Two thirds of the principal cities of the United States report as yet no endowment upon any of their churches.

A survey of the field seems to reveal a number of general facts. It is apparent that most of the churches which have income-producing accumulations or properties are in the greater cities, a few only being in places of less than a hundred and fifty thousand population. Invested funds are mainly in the older and richer communities of the East, but slight accumulations of this kind being as yet found in the middle West, and almost none in the Far West or in the South. The churches of greatest evangelistic energy and growth are almost wholly dependent upon incomes from living members. It will be questioned whether the absence of endowments is the cause or an effect of the religious activity of these bodies of Christians, if, indeed, any relationship exists between the two facts. Or is it that the older denominations are very naturally those which have amassed property? This seems the case, however one may view the query to which

reference has just been made. Another surface indication, which may prove to represent a fundamental law, is that the denominations which have attained greatest influence in city life seem to be those, many of whose societies have strongly intrenched themselves behind walls of financial accumulations. The attitude to this matter taken in this volume is based upon a high degree of probability that church life can no more powerfully affect vast and growing centers of population without the aid of equivalent monetary resources than can business corporations. It is predicted that the denominations which neglect to make generous provision for permanence and progress in city work will find the field slipping away from them into more capable hands. It may also be maintained that during late years endowed churches seem to be gaining marvelously in democracy and in religious attack.

It should be repeated here that the failure to endow city churches, which has resulted in the abandonment or the weakness of many societies, is not to be attributed in any marked degree to lack of confidence or of affection on the part of members, but to want of thoughtfulness, to the absence of information, and to false impressions made by those whose business judgment has not led them to see that in the great centers, certainly, the Church of Christ has the same needs and requires the same business care as that which is given to other institutions. Wise use of

printer's ink, frequent announcements, and the quiet advice of personal intercourse enable pastors and laymen to bring to the churches which they love valuable permanent acquisitions which may fix them forever in seats of power. If money works when men are sleeping, and even when the grave has claimed the donors, why not let it work for Christ, and directly through his Church? He who loved the Church and gave himself for it; who said, "I will build my church," and who is himself its "chief corner stone," will bless the gifts of those who consecrate their thoughts and deeds to the work of establishing enduring and mighty centers of divine life and of Christian activity. He who commended the woman who put all her living into the treasury of God cannot fail to expect those of his followers who have property to devise to remember first of all, or immediately after they have provided reasonably for the needs of the lives which are dependent upon them, the interests of the organized and on the whole effective society which represents the kingdom of Christ and carries forward its activities. The disposition made of their property will possibly be one of the most embarrassing questions which many persons will meet in the final Judgment.

CHAPTER IX

THE TREND TOWARD INSTITUTIONALISM

The present key word with reference to all undertakings is "efficiency." It is an idea not without perils which is presented to the mind by a term so frankly utilitarian. No harm will result from the determination to apply to religious organizations and customs the pragmatic test if spiritual values are taken into the account. But if, as some persons insist, the demand be made that the Church vindicate its right to a place in the sun solely or even primarily by bread-and-butter benefactions, emphasis needs to be placed upon the teaching of our Lord, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Soup kitchens, industrial classes, gymnasiums, works of physical healing, social and political reforms, educational and missionary offerings and activities have their appropriate place in the program of Christianity, but not as substitutes for religion, which is motive power for the attainment of morality and for the prosecution of philanthropies, and which possesses substantial worth of its own. Worship has a real value be-

yond all that is tangible. Prayer is more necessary to life than is food. Evangelism is still the *magnum opus* of the Church, producing Christian character and experience and the highest usefulness. The human and temporal services of the Church are to be determined and weighed with reference to this end, and should neither be rendered nor acclaimed as constituting in themselves the object to be sought by Christian purpose. It is materialism, not spirituality nor wisdom, which exclaims, "Turn the church into a lodging house, and set the preachers serving tables." This attitude of mind is unjustified, even though it represent in part a protest against surviving mediæval tendencies which seek to remove religious houses and personages from contact with tempted and suffering humanity, and which regard the true office and expression of Christianity as being contemplative, rather than practical. "We have a strict rule," says a safe advocate and representative of modern methods of church management, "that there shall be no institutional work that is not connected in some way with definite religious work."

Two thirds of the one hundred leading cities of America report no institutional Protestant churches in the strict definition of the term, and one third of the remaining principal cities name but one such plant each. It is somewhat doubtful whether it should be claimed that Romanism possesses churches of this nature, but it is evi-

dent that the various Catholic brotherhoods and orders in many cases furnish their members with social facilities usually connotated with the term "institutional." The Knights of Columbus have many well-housed organizations whose members enjoy advantages physical, literary, social, and religious. Young Men's Institutes, insurance orders, and sodalities engage upon activities of the most practical nature, although these societies are not given space in church buildings proper. In my volume on Christian Brotherhoods abundant material may be found to establish the fact that, according to its own genius, the ancient Church of Rome has established an institutionalism of an exceedingly broad and attractive nature, and with features which well repay exact study.

The Protestant Episcopal Church leads its sister communions in the field of endeavor which is under present consideration. In the Diocese of New York nearly all the parishes are doing some institutional work, and many are conducting great enterprises of this kind. Among the latter are Saint Bartholomew's, Grace, Saint George's, Saint Thomas's, Trinity, Saint James's, and the Incarnation, all of which are influential churches with large parish houses doing important service. A perusal of the Year Book of Saint George's Church in the city of New York gives a typical picture of the condition of affairs in a strong institutional parish. The list

of buildings consists of (1) Saint George's Church, (2) Saint George's Centennial Chapel, (3) Choir House, (4) Rectory, (5) Memorial House (Parish Building), (6) Deaconess House, (7) Boys' Industrial Trade School, (8) Seaside Cottages (three) and tents (six), (9) Camp Rainsford (for boys). There are Saint George's scholarships in Trinity School, in the General Theological Seminary and in the Educational Fund. Endowed beds are at the disposal of the parish in Postgraduate Hospital and Stony Wood Sanitarium, and it possesses a burial plot in New York Bay Cemetery. Important publications are the annual Year Book, the weekly Bulletin, a parish paper, The History of Saint George's Church in the City of New York, and The Administration of an Institutional Church, the annual and paper being freely distributed, and the latter works constituting elaborate volumes at three dollars each. The budget of the parish for a recent year totaled something above $100,000, of which $28,000 was for salaries, approximately $12,000 for general benevolences, and the balance for parish work. The endowment furnished a net income above $36,000, the balance of the $100,000 representing various subscriptions, collections, and fees. This statement of the rector is important: "Our work here is primarily spiritual. The greatest need of our time is a strong emphasis upon the reality of spiritual things. So much is being done everywhere

for the physical and social needs of people that spiritual teaching is often left out of adequate consideration. We have steadily insisted upon doing all that is possible to be done, physically and socially, and we have not left the other undone, for here at Saint George's our aim is, and will ever be, to keep Christ and the gospel plainly and invariably in our minds and hearts as the chief and fundamental reason for all we are, and all we do, and as the only guide and salvation of this present human life."

The force used by Saint George's includes the rector, with six assistant clergy and as many deaconesses, a parish nurse, two organists, five secretaries, an Evening Trade School superintendent, Sunday school officers, two sextons, librarian, gymnasium instructor, and officers of women's societies. Taken at random from the list of hours of classes and meetings published in the Year Book the following entries will serve to illustrate the diversity of Saint George's interests: Sunday school, Men's Club, Rector's Confirmation Class, Free Circulating Library, Women's Industrial Society, Saint George's Lunch Room, Deaconess House Committee, Knights of Saint George, Model Flat Classes, Boys' Club, Girls' Friendly Society, Trade School, King's Daughters, Athletic Committee; Relief Department: Sale of Clothing; Missionary Society, English Class, Happy Hour Club, Married Women's Society, Mothers' Meeting, Gymnasium Class for

Girls and Women, and many more. The statistical report shows additions to membership for the year, through confirmation 123, transfer 13, and otherwise 168, total 304. The losses total 119; by transfer, 19; death, 34; otherwise, 66.

The Year Book and Register of the Parish of Trinity Church in the city of New York is a formidable volume of five hundred pages, with elaborate illustrations. The cost of work in the church and several chapels and properties of this heavily endowed parish is stated elsewhere. Among institutional topics which head the Year Book reports may be mentioned: Parish Day Schools, Cooking, Laundry and House Schools, Trinity College Scholarships, beds at Saint Luke's and Saint Mark's Hospitals, Burial Place for the Poor, Work among Immigrants from Ellis Island, Night School, Midday Services for Business People, Church Periodical Club, Saint Elizabeth's Society for the care of aged women, Ladies' Employment Society (furnishes sewing to the poor), Guilds for Boys, Girls and Women, Young Men's Club, Boy Scouts, Noonday Club for Deaf Mutes, Shut-In Society, Night Workers' Services, All-Night Mission, Employment Bureau, Singing Classes, Brotherhood of Saint Andrew, Athletic Association, Vacation and Sewing Schools, Boys' Industrial Class, Night School for Italians, Military Drill, Open Air Services, Seaside Home, Children's Playground, and others. A valuable piece of work done by the

men of Trinity Church, and indicative of possibilities elsewhere, was a social survey of the Washington Street District, New York city, covering housing, immigration, recreation, industrial conditions, child welfare, delinquency, health, and allied topics, printed in a book of nearly one hundred pages and containing diagrams, tables, and valuable illustrative material.

Prominent Episcopal churches, located in other cities, and of marked institutional character are, for example: Trinity, Brooklyn, Trinity, Albany; Epiphany, Washington; Christ Church, Cincinnati; Christ Church Cathedral, Louisville. The latter church opened a special School for Defective Children, which proved its worth and was taken over by the city Board of Education. There are clubs for men and for women, with bowling alleys, a Clothing Bureau, the usual societies of young men and of girls, gymnasium and athletics, a workshop, and other undertakings. Of the Cathedral House the Bishop of Kentucky says: "It is not an independent agency. Because it is a splendid nursery, and is carrying on successfully its ministrations to enlarge Cathedral life and objects, we are desirous and are happy to be associated by encouragement and support with this great work." "This Cathedral House," said the Dean, after its use had been well tested, "stands as a living force for things that are best in the whole life of all the people." A considerable proportion of

Episcopal churches have either good parish houses, or some institutional features. It will suffice to name as further examples, Emanuel, Boston, famous for the "Emanuel Movement"; Church of the Messiah and Saint Paul's, Baltimore; Saint Luke's and Epiphany, Philadelphia; Saint Luke's, Scranton; Saint Paul's, Rochester; Saint Paul's, Buffalo; Saint John's, Detroit; Church of Our Saviour, Akron. Two missions in San Francisco are "engaged in distinct institutional work."

American Methodism has evidently been too busy with educational, evangelistic, and missionary programs to devote much attention or large resources to the development of highly specialized city work. This is true, even in centers of denominational activity. "We are institutionally strong here," remarked a Cincinnati layman, but the reference was to Book Concern and hospital activities, and not to the Church itself, which might conduct a much more valuable central work upon several of its splendid sites had endowments and institutionalism been provided for some years since, or could these advantages be now more adequately realized. In New York city the East Side Parish, the People's Home Church and Settlement, and Washington Square represent the principal Methodist undertakings of this nature, though Grace and Calvary churches have some institutional features. Aside from Morgan Memorial, Boston, described else-

where, and which, like East Side Parish and other similar establishments, is really a mission, Mathewson Street, Providence, is usually cited as the unique institutional church of the denomination. The building, which could profitably be much larger, is wedged in between business houses in the congested retail center. Five stories, covering the entire lot space of sixty by one hundred and twenty feet, are used for various forms of religious and social service. The basement houses the Central Girls' League, club rooms for boys and girls, banquet room and fireproof vault. The building contains a high-grade hydraulic elevator. Reception rooms and vestry occupy the first floor. The church auditorium and a parlor which opens into it take up the second-floor space. Epworth League headquarters and the church gallery and dome account for the third story, and the top floor contains gymnasium, locker room, shower baths and janitors' apartments. As Providence has seven thousand unmothered girls living in single rooms, special attention is given to this class of downtown dwellers. Among advantages offered by "The Central Girls' League" are the special counsel of a "Little Sister" in charge; rooming and boarding house directory; employment bureau; reading, rest, and lunch rooms; bathroom; classes in dressmaking, millinery, cooking, physical culture, nursing, vocal and instrumental music, drawing and printing and common Eng-

lish branches; lectures, entertainments, socials, excursions. For use of the bathroom, and for class instruction a small charge is made; all else is free. The work of Mathewson Street Church is done without respect to sectarian lines. "Jews, Catholics, and Protestants meet here on a common basis and work in perfect harmony. Through this committee (Religious Work) an earnest effort is made to have all the girls attend service at the places of worship to which they naturally belong." The auditorium is so centrally located, and is so well equipped with committee rooms and with other facilities that it is said to provide the most important religious center in the State. The Protestant Episcopal Church once held a national congress in Mathewson Street Methodist Episcopal Church, and a great number of meetings and conventions of various denominations and societies are accommodated there. Since the completion and occupation of the present building the church membership has increased to nearly three times the former strength. In Chicago, Grace Methodist Episcopal Church does some institutional work, but perhaps the main attempts of a not broadly planned or generously financed movement are at Halstead Street and at Lincoln Street. Broad Street, Columbus, has a good Parish House with some advanced social work. Patterson Memorial, Baltimore, is interested in physical culture, including indoor baseball, Boy Scouts,

mothers' meetings, daily kindergarten (Saturdays excepted), and moving pictures, religious, educational and sociological. Other Methodist churches having at least a "squint" toward the institutional, or which are making extensive plans therefor, are Trinity, Springfield, Massachusetts; First, Saint Joseph; First, Burlington; and First, Duluth. Central, Detroit, is able to accomplish a much-needed work on the most eligible site in the town, and with facilities of a high order. The church retains, however, a marked family character. Epworth Memorial, Cleveland, while it has not a full equipment, has been for some years doing a remarkable work, and Saint Paul's, Cedar Rapids, is engaged in valuable religious-social undertakings. Deaconess settlements are in various places conducting a mission type of institutionalism. The Methodist Episcopal Church, South, is represented in this work, with varying degrees of equipment and of success, in Atlanta, Wesley Memorial; Norfolk, Epworth; in Kansas City, and in Los Angeles.

Bethany Presbyterian Church, Philadelphia, popularly known as "John Wanamaker's Church," is one of three Collegiate Churches with a membership of some six thousand persons and with Sunday schools probably larger. Bethany, the home church, has a large and beautiful Brotherhood House, a Deaconess Home, a Free Dispensary, and an Industrial College with fifteen hundred students, who are taught trades

and vocations. Two societies of men conduct phenomenally large Bible Classes. One of the regular offerings is "A Sunday Morning Free Breakfast and Refuge Home, where thousands of poor outcasts and friendless men are fed every Sunday morning, and housed during bitter nights throughout the winter." All of the above is noted despite the saying of the pastor, "I would hardly call Bethany an institutional church." Brick Church and Institute, Rochester, represent one of the principal modern enterprises of the Presbyterian denomination. This is the outline statement of social provisions: "We have a large building connected by a passage way with the church, sixty by one hundred and sixty feet, four stories and basement high. The two top floors contain eighty rooms, which we rent to unmarried men. The other floors have the equipment usually found in modern Y. M. C. A. and Y. W. C. A. buildings, The work carried on is a very varied one, for the men, women, boys, and girls of the church and neighborhood. The revenue from the rooms and other membership fees enables us to employ a sufficient staff of expert workers. The annual budget averages (for the Brick Church Institute) about $23,500. It is a work which has grown up gradually since 1898, and is the result of a careful study of the conditions to be met." Fourth Presbyterian, Chicago, has extensive equipment for social service, and First Presbyterian Church in the same city

is engaged in similar but not so well-established undertakings. Kingshighway, Saint Louis, a West-End Church, has a gymnasium, swimming pool, and social and club features. Valuable work of a strong conservative type is that of First Presbyterian, Pittsburgh. The entire budget of this church is above $100,000, more than one half going to benevolences. As a preface to its Institutional Department the Year Book says: "The First Presbyterian Church has developed large institutional work, and in that work it finds not only a positive mission, as through it men, women, and children are educated and bettered and developed, but it finds a retroactive influence in that it strengthens the life of the church itself. It has, however, this basis upon which all the institutional work is organized, namely, the regeneration of the individual. There is no work, however apparently secular, that does not have a religious aim and object." Among items of the First Presbyterian program are: Sunday afternoon Clubs for Men; Boys' Clubs, including Moneva for Bible Study, Mandolin and Guitar, Scouts, Triangle, Honor Bright and Camp; Women's Work Society, offering Social Department, Sewing Society, Sewing School, Mothers' Meeting, Girls' Industrial Gymnasium, Swimming and Vacation Clubs, Noonday Meetings, Bible Classes and Luncheons for Business Women, Milk Station for Babies, District Nurse, City Missionary. The average attendance at the

Sunday Afternoon Men's Club is over two hundred and twenty-five, and many men have been converted and helped to a new start in life through the work of this organization, which is financed by the generosity of one member of the congregation. For purposes of investigation other names of Presbyterian churches to be cited here are Second Church, Pittsburgh; Fourth, Albany; Fourth, Syracuse; Calvary, Buffalo; First and Third, Newark; and Third Church, South, Newark; First, Bridgeport; Reformed Presbyterian, Cedar Rapids; First, Seattle. Several Detroit churches, notably First, Fort Street, and Jefferson Avenue, have excellent parish houses, and are doing a notable work. The stated clerk of the General Assembly, Presbyterian Church in the United States of America, says that no list of Presbyterian institutional churches exists. The above-named instances have been observed by the writer, or have been gathered from correspondence.

Doubtless the best-known of all churches of the type being considered is Grace Baptist Church, known also as The Temple, Philadelphia, "the first institutional church in America," and whose long-time pastor, Dr. Russell H. Conwell, is styled by his biographer "Founder of the Institutional Church in America." The Baptist Temple was built in 1890, and it houses a present membership of three thousand. The Temple Uni-

versity was organized by this church, but is now an independent, nonsectarian institution, instructing three thousand five hundred pupils in law, arts, science, oratory, theology, medicine, dentistry, pharmacy, business, engineering, pedagogy, and trades. It is a school for working people, and its many courses can be pursued by day or in the evening. Samaritan Hospital is another philanthropy founded by Grace Church, but now nonsectarian and independent. It ministers to over ten thousand afflicted men, women, and children annually. A recent report shows that the greatest denominational representation among the patients treated is Roman Catholic. Methodists and Hebrews come next on the list, and Baptists hold sixth place. Among the organizations of the Temple Church itself are Ladies' Aid Society, doing a broadly missionary work; Young Women's Association, Business Men's League, Knights of the Temple, Young Men's Association, Christian Endeavor Societies, Bible Schools, Singing Clubs, Ushers' Associations, Needlework Guild, King's Sons and King's Daughters, Employment Bureau, Boys' Brotherhood, Registered Givers' Association, Athletic Clubs, and the usual church auxiliaries. The Sunday school rooms of the Temple provide for two thousand persons, and the church auditorium has three thousand one hundred and thirty-five numbered sittings. There are reading rooms, committee and classrooms, kitchen and banquet

halls, and the athletic features of Temple College are within easy reach. The conviction on which Dr. Conwell states that he began his lifework, and which he still holds, is that it is the duty of the Church to preach, and teach and heal the sick. "In carrying out this threefold mission, Temple University, the Samaritan Hospital, and the Baptist Temple have sprung up into great independent organizations." Probably it was a mistake for a single church, and especially for one composed at the start almost wholly of middle-class workpeople, to suppose that they could run a university and a hospital, as well as a church. If so, the substantial service rendered in the instance of Grace Church shows that it was a sanctified mistake. That the institutions of education and of physical healing grew too large for the maintenance of the mother which produced them is convincing evidence of the human needs to which they have ministered. Hospitals are always difficult adjuncts of a single church, as the Baptist Tabernacle, Atlanta, has also discovered. This church, established on the Conwell plan, came later into serious trials. It possesses a large equipment, including a great auditorium and institutional features. Built around a unique personality, of somewhat erratic ideas and methods, the congregation has not been able to replace the pastor who organized the work, but who found it too much for his strength to carry the load permanently. The

sphere of service open to a strictly institutional central church is somewhat limited in a residence town like Atlanta, and the future of both the Baptist Tabernacle and of the Southern Methodist Wesley Memorial of the same city is somewhat uncertain. Tremont Temple, Boston, has a large, well-organized work among men, among young women and boys, with special rooms and some equipment, and with trained paid leadership. The latter is a necessity in order to produce effective organizations on a broad scale. First Baptist Church, Syracuse, besides many institutional facilities, contains three floors for transient and permanent roomers, a commercial restaurant, and a moving-picture outfit. The church auditorium is on the first floor, and has not been sacrificed in any way to the social work of the commodious building. The exterior is of a strictly ecclesiastical type of architecture, ornate and beautiful. Woodward Avenue Church, Detroit, operates a modern plant in a house built for the purpose. Reporting initial or partial movements of a modern character are Fountain Street, Grand Rapids; First, Columbia, South Carolina; First, Minneapolis; and First, Denver.

Congregationalism is making some essays in the direction of institutional service. Plymouth Church, Brooklyn, has a plant known as the Beecher Memorial. It includes a gymnasium, bowling alleys, social and rest rooms, library,

picture gallery, and other adjuncts. Flatbush Church, Brooklyn, offers gymnasium, baths, lockers, stage for dramatics and a number of such features as appeal to a residential section. Nearly all the larger Congregational churches of Worcester have a few institutional activities. Piedmont Church has Men's Club rooms, Boy Scout rooms, with gymnasium equipment, kitchen, and dining room facilities, and in the summer months a free daily kindergarten and sewing school. Ingram Memorial, Washington, is an uptown church, erected by a wealthy Wisconsan in honor of his son, and is carrying on social work in a specially erected building. Pilgrim Congregational Church, Cleveland, is said to be doing the most efficient institutional work of that city. The date list of Pilgrim Institute shows the following: Kindergarten, vocal lessons, violin lessons, recreation rooms, Young People's Society, gymnasium classes for various ages, Pilgrim Orchestra, Boy Scouts, Galahads, and Singing Club. The Men's and Boys' Organization enrolls 150; the Women's Association numbers 104; the Mother's Club, 245; Guild membership, 41; Scouts, 75; King's Daughters, 45; Camp Fire Girls, 60. New First Congregational, and Wallington Avenue, Chicago, should have a place in this account for established and equipped work. Plymouth, Lansing; Plymouth, Oakland; and Plymouth, Seattle, are doing something, as is Union Church, Jacksonville, Florida.

As a rule, institutional features are a *sine qua non* in the work of city missions and of mission churches. It is found that the unchurched can be drawn to hear the gospel by the use of social attractions, and that without them it is often impossible to make any serious inroad upon the solidarity of alien neighborhoods. Therefore the churches of the New York City Mission, for example, are equipped for a considerable amount of institutional work. DeWitt Memorial runs a gymnasium which is said to have been a great help in keeping the older boys in church and Sunday school. It furnishes baths, sewing classes, athletic sports and many educational and social clubs. Olivet, on the East side downtown, uses a gymnasium, reading room, orchestra instruction classes, mothers' meetings, and many clubs and outings, but "all of these organizations and movements are subordinated to the four great objects for which the church stands, namely, the church services, the church prayer meetings, the Sunday school, and the church visiting." Broome Street Tabernacle offers similar privileges. Charlton Street possesses a well-patronized library, with an officer in charge who acts as "father confessor" to the young men and boys who are its patrons. The Richmond Avenue, Buffalo, Church of Christ has a parish house, and quite a good work is being accomplished. In many smaller cities the statement is frankly made, and is even printed in the literature of

churches, "Our institutional work is done by the Young Men's Christian Association." The Young Women's Christian Association occupies a similar relation in many places, and in towns where these organizations are not found, the smallest cities, churches sometimes undertake a general social and educational work as elaborate as that attempted by stronger societies in the great centers.

Institutionalism is not always successful. Sometimes this may be due to the incompleteness of the effort. A writer says: "There is no institutional church in the city whose work is on a high-class basis and apparently permanent. A number of churches are making a dab at it: several have gymnasiums, and others are doing some institutional work in part. A Congregational church formerly tried it, but failed, and now they have moved to a remote part of the city, and are building a gymnasium in connection with their new church, apparently with the idea of trying it again." From a Western city comes a statement naming a church "as the only church that is trying to do institutional work." The comment is added: "They are not succeeding very well in their efforts along this line." Yet "they have a splendid plant, and a reserve fund." Concerning an institutional church in the East, a religious authority says: "I cannot vouch for the quality of the work. It has been said that it is not of the highest order." "I would not say that

its work is strictly high class," says a Southern reporter concerning a local church, "but it is doing practically the only institutional work done by any church in the city." "While I do not presume to speak with full knowledge," similarly remarked an observer in a central State concerning a church in his city, "I think its work is limited in influence." On the other hand, one institutional church is evidently succeeding too well, for an account of its work says: "They may not tell you so in an inquiry sent to them, but their institutional work has hurt the other churches in the neighborhood," and from a perfectly independent witness in a neighboring city comes the statement: "The growth of this work has presented a problem to other churches that would be interesting to investigate." It should be remarked that the person first quoted says: "They are doing a splendid piece of work, however; and if it were not done at the expense of the other churches, it would be almost ideal." My own personal knowledge of the church in question, and of its service to the community, leads me to feel that, despite all cavil, it is accomplishing results in a field from which other churches would secure more if they would put in more, and without which the moral life of the city would be seriously weakened. Possibly some injustices in the way of unfair competition have occurred of which I am uninformed.

The rector of a well-known Eastern parish of

the Episcopal Church utters this warning: "My impression is that real institutional work, as it is known to-day, should not be undertaken unless the church is properly situated, and is possessed of abundance of means to carry it on properly. There is danger of locking up a large amount of capital in rooms, facilities, etc., that will really do no good, after all." He names a rector of experience in this matter who is at the head of an important parish in the Northwest, and who is inclined to say, "Go slow." On the other hand, the felt need in many cities is expressed in the message from an important industrial center of New England: "Neither have we any institutional churches here, though there is a great field for them." The sphere of opportunity for institutional work in most cities is undoubted, but the financial and other problems are often serious.

The strength of the more social and serviceable forms of church activity is their humaneness and their democracy: their peril and occasional complete failure result from the secularity, if not vulgarity, which may accompany them and defeat their higher purpose. It is true that spirituality has been newly defined, and that it is found to be not inconsistent with practical helpfulness. Indeed, it is becoming ever clearer that the true spirit is love, and love serves. But there are amusements and practices which sometimes creep into the work of Christian Associations and

of churches which are too common, tawdry, or even sensual, to be of any real value. Moreover, it is easily possible to represent incidental and socially interesting undertakings as if they were of far greater importance than is really the case, and as constituting the sum of religious practice and life. The impact of the world and the whir of its machinery tend to deafen and to deaden the inner consciousness of the Church, and the rush of external affairs leaves little time or might for the cultivation of the proper characters and qualities of Christian manhood and womanhood. It will profit little to add to these nonspiritual influences by introducing them into the very citadel of Christianity. The matter requires both principle and careful guidance. The socialized church must take extra pains to preserve its Christian nature, and this fact is recognized in the statements of its advocates when, partly unawares, they confess their fears, and when they express their spiritual convictions and purposes in pleas for support and cooperation.

That the Church of God must in its future labors take humanity into account was well stated by Dr. F. B. Meyer, when, in Bradford, England, in 1902, in an address on "Twentieth Century Evangelism," he pleaded for "the institutional church, the wide outlook, more elastic methods, greater eagerness to win outsiders, more varied service on the part of Christian people, that the minister of any place of worship should

become the recognized friend of the entire district in which his chapel is placed." This is in harmony with the divine commission to go into all regions, and with the Christian program of becoming the light of the world and the salt of the earth. It is in touch with his practice who was "made all things to all men" that he might save some. It is the gospel of James, that faith be shown by works. Only to the end that faith may be strengthened, that saving purpose and effort may become more effective, that salt may furnish savor and the light its divine radiance, that the Church may be brought into loving powerful relation to human conditions and needs, should any form or method of Christian work be preserved and prosecuted.

The People's Church finds strength in numbers and is freed from "respect of persons." This result is almost as certain as it is desirable, once a congregation possesses sufficient numbers or large enough endowments to loose it from the necessity for great individual benefactions to keep up current expenses. Then, too, the whole atmosphere and habit of a social rather than of a society church discourages snobbishness, and brings the wealthier and more talented members into actual and just fellowship with others. It is due many such persons to note the fact that when circumstances permit they are very unassuming, friendly, and useful. Democracy in Christian relations confers benefits in both direc-

tions, and leavens the whole lump. If institutionalism makes for brotherhood, and for the recognition of character and ability rather than of accidental possessions and attainments, if it resists the sway of caste, and promotes mutual respect and cooperation in the work of religious progress and of consequent social righteousness, the Church can well afford to promote with conviction and with vigor its undertakings.

As a matter of fact, a stronger tendency than ever before is moving the churches of America in the direction of community service and of varied social work both within and without their own walls. The institutional church, as such, at least professionally and with complete equipment, organization and program, is not being introduced rapidly. The cost is too great, and the risks are many. Dr. Conwell thinks that the former foundations of this kind are not at the present time doing very successful work. He says that most of them have had this history, that independent organizations for the carrying on of all special phases of their work have resulted. Nevertheless, the movement has not ceased, and ambitious plans are known to exist in the minds of many executives of the Church. Time will add to the number of these establishments, especially in downtown localities, and it is to be hoped also in industrial and mission neighborhoods. The present notable fact is that city churches generally are studying their fields

with a new insight and with broad and philanthropic conceptions of duty, and as never before they are engaging upon neglected works of temporary service or of permanent usefulness Many present-day churches which have no thought that they are institutional are really doing a more diversified social work than was once accomplished by specifically institutional churches. Moreover, the Church of Christ as a whole is becoming a factor of ever-greater importance in the work of inspiring, training, and guiding community and social leaders and workers. The important denominations have established Departments of Social Service which are seeking to produce a socialized Church, and to permeate the masses with Christian teaching and spirit. Reform Bureaus of various kinds, and the great Missionary Societies and Boards of Education are taking their share in this movement, which is one not merely of popularizing Christianity but of Christianizing the institutions, customs, and units of society. As the Church proves her love for man, it becomes possible to convince men of the love of God. Christian work in the Church is representative and instructive. It furnishes also motive and power. The consciences of stewards are quickened; the talents and the genius of servants are aroused and directed to good ends; cooperation as a law of living and of relationships is impressed upon the mind as practicable and right, and fraternity

as the goal of Christian striving and as the means of human happiness is brought sensibly nearer. If the trend toward institutionalism, which is increasingly evident, means that the Church is to have a greater enthusiasm for humanity and one which is born of a deeper love for God; if it means that organized Christianity is to seek every avenue into the hearts of men, reaching them through the channels of all the senses as well as by the cravings and aspirations of the mind, that they may be turned to virtue and to Christ; if it means that the Church is to champion social justice and to press the claims of the weak, the maimed, and the oppressed, then this modern idea and development is in harmony with the revealed divine will, and moves toward the fulfillment of the dreams and proclamations of prophets and seers.

CHAPTER X

ADVERTISING

A CERTAIN sense of humiliation attends the introduction of this much-discussed topic. One instinctively feels that religion ought not to be required to press its claims upon an indifferent public, that the Church, being the representative of the Lord of heaven and of earth, should stand upon its dignity, and wait for people to come to its services as they become inclined to recognize the claims of divine worship, and their own deepest needs. But what if this cheapening of the wares of the gospel is part of the accepted humbling of himself which is inseparable from the whole relationship of the Son of God with the sons of men? Jesus did not content himself in heaven, but came to earth, proclaimed himself and his teachings, and taught his disciples to go into all the world and spread abroad the glad tidings of salvation through faith in him. It is not too much to say also that during the centuries it has been the aggressive disciples and churches that have seemed to enjoy the blessing of God and the confidence of men. It is not possible, therefore, that serious criticism should be made

upon advertising of itself: the question is concerning methods and manners.

Reference should be made, however, to some churches which make few formal newspaper or circular announcements of their wares. One of these churches, the Roman, is certainly successful in obtaining popular attendance at its services, and it might be hastily assumed that this organization draws by its dignity and reserve. The logical conclusion might be that all Christian bodies would gain adherents, not as rapidly perhaps, but more permanently, and in the end more numerously and dependably, by conservatism with regard to public proclamations of their goods. Just at this point it may be as well to make the statement, which will be amplified later, that advertising does not always advertise in the direction intended; it may repel more than it draws, or at least it may offend and turn away elements greatly to be desired. It must also be admitted that a proportion of churches, and especially of organizations which aim to attract selected types of persons, may measurably and, according to their ideals, satisfactorily succeed by a policy which calls for subtler methods of publicity than are used in cases where the object is more catholic. Romanism advertises itself primarily to childhood, wisely reflecting that as the twig is bent the tree will be inclined. So great insistence has been placed by Protestantism upon the Sunday school as the children's

church, and so little effort, comparatively, has been made to render church services attractive and beneficial to the child mind, that many thoughtful leaders are questioning how to correct customs which have almost emptied Protestant church services of their children. Sunday school experts recognize the peril of this state of affairs, and they are instituting methods adapted to effect closer union of church and Bible school. The problem is not yet solved, and the statement is sometimes made that of the two it is the duty of the parents to take more pains to secure the church attendance of their children than to keep them in Sunday school. This matter must be more seriously considered by parents, by Sunday school officers, and by church officials. Upon the pulpit undeniably rests a further great responsibility, namely, to so adapt the length, variety, and character of its exercises as to make them both interesting and valuable to child life.

It may be asked whether Romanism does not depend upon spectacular and sensuous elements in architecture, in the decoration of its temples and in dress and ritual of its priests and choirs, and upon pictures and processionals to take the place in some part of other forms of advertising. Appeals to eye and ear are more alluring to many people than are sound doctrine, valid argument, or solemn warning and exhortation. A very intelligent Neapolitan with whom I conversed on ecclesiastical matters, exclaimed: "Your Protes-

tant churches and services are too plain, too bare. In the Catholic churches are so many things which mean something. I look at them with interest. In the Protestant churches one goes to sleep." It is easy to grasp such a point of view, when it is so graphically and ardently presented as it was by this sound and color-loving Italian, who illustrated his thought by specific instances, and emphasized them with Latin gestures. The thought suggested itself, Have not the reformed churches, in their reaction from Rome, departed unnecessarily from the employment of symbolism, beauty, harmony of form, movements, melodies, and ornaments as aids to the spirit of reverence and of devotion?

Without ignoring the dangers of barbaric emotionalism and of sensuous pseudo-culture as factors of religious experience, it may be supposed that the argument of history is fairly good cause to believe that the love of the beautiful is as instinctive and as worshipful as is the love of the true and the good. The use of music, art, and ritual in divine service should always, of course, be subordinated to the sublime purpose of intelligent communion with God, and of ethical teaching, and strict adaptation should be made to the condition and requirements of the people. Gospel missions are usually distressingly plain places, forbidding, in fact to almost all except the very earnest or the despairing. To make them centers for the exhibition of high art in

decoration and in music would be as unfortunate an extreme in the contrary direction, probably reducing the attendance very largely to the dully wondering and to the pretending. The attractions of these halls may very properly, in the best sense of the term, be vulgar. They should, of course, have instructive and superior elements, that their own proper influences may be elevating, but they must be apperceptive in their appeal. The loved known and understood is the door to unknown good. Nevertheless, it seems a vital error to suppose that the poor and the depraved are without appreciation of anything save of ugliness. Many of them are, on the contrary, victims of inordinate desire for the sensuous and the beautiful, which they strive to possess at any cost. Like cures like. May not a proper use of the very elements whose corrupt employment leads astray tend to aid the forces which work for human redemption?

Variety is almost, if not quite, as important an adjunct of effective religious services as are their artistic features. Vaudeville artists, stump demagogues, street hawkers, and all other classes who make it their business to attract public attention and interest and to hold it for certain ends, are well aware of the good effect of frequent changes of program. Those who wish to serve the public may wisely become as proficient in the knowledge and control of human nature as are many of the persons who seek to exploit the

public. Monotony kills life, in the house of God as well as in the world outside. There is a golden mean which, it seems proper to again point out, is not to be determined by the criterion of the most cultivated taste. Many preachers, and not a few elect souls in the churches, have been educated out of sufficient correspondence with the state of mind and with the unconscious or unexpressed natural desires of the people for whose good they are working. "Blame your velvet mouth for that. Too fine for market language," was quaint old Daniel Burgess's reply to the preacher who complained of his lack of success in reaching the masses. Not only velvet mouths, but velvet manners in the conduct and methods of religious services and work have not infrequently driven away, rather than drawn to the house of God, the common men and women upon whom the Master had compassion because they were scattered abroad unshepherded. Many of the commonest, most human and natural people are, however, of those who dwell in kings' houses, and most of the inhabitants of the city or town are children older grown. The Church is not set to amuse the people, and this is certainly not the function needed by an age pleasure-crazed, but is it necessary to make acts of Christian worship so stiff, stilted, or overrefined that they are unattractive or repellent to healthful, vigorous, red-blooded members of the community? The scattered flocks of Jesus's love can be gathered only

by shepherds who are sons of men as well as men of God. The church which is to become the fold of Christ must be a home for the people as well as the house of the Most High.

Not to pass by the remarkable church attendance of Roman Catholics without just discrimination, it ought to be asked whether this undeniable good is not in part at least obtained by somewhat too liberal concessions and compromises. If church-going is permitted to atone for desecration, at other hours, of the day of God, or if it is secured at the expense of moral obligations; if it is purchased, as is sometimes claimed, by indulgences of various kinds, or inspired by fear or by appeal to superstition, then it is obtained at too great a cost. More than likely the secret of Roman fidelity to worship is to be found in the home and parochial school training already referred to, and in the constant replenishment of the memberships of Roman Catholic churches in America by immigration from abroad, furnishing a never-ending class of persons whose restrictions of language and of social opportunities make them especially subservient to the wishes, and thoroughly obedient to the commands, of the church. It is an unfortunate truth, to be deplored by all true Christians, that so large a proportion of Americanized and educated Romanists take little interest in going to their own or to any other place of worship. It may in fact, in spite of the large audiences in their churches, be ques-

tioned whether the proportion of church attendance on the part of Roman Catholics is increasing or falling.

The public announcements of Anglican churches are noteworthy for conservatism, which may or may not enter vitally into the matter of the measure of success attained. The Protestant Episcopal Church is primarily a city institution, and it is growing most rapidly in certain areas of great cities, where its methods have become more aggressive than formerly. Both of the churches, which seem to advertise relatively little in public journals, have apparently acquired exceptional access to the reading columns of dailies. The Roman Catholic Church maintains press bureaus, and educates young men for journalism, and without the necessity of paid formal announcements evidently controls in its own interests even editorial utterances of many prominent papers. It is undoubtedly more effective to be able to command a respect which may go even to the extent of the coloring or suppression of undesirable items, and which leads to frequent favorable expositions of church views, and to most flattering compliments, than it is to publish an inch or two of topics and names in advertising columns. Closer acquaintance on the part of Christian leaders with makers of news, and also, if necessary, with those financially responsible for the great papers, would seem to be very desirable, provided the interest thus sought and attained is

acquired and used in a perfectly fair and sensible manner.

In general, church advertising, of all classes of promotion, should be ethical. It should proclaim the Church and Christ, and not merely human personalities and opinions. Not a few notices of religious meetings are obnoxious because of the pride and self-esteem displayed. The difference between self-advertising and church advertising may be merely in the turn of a phrase, but it is hardly possible to be too particular to lift up Christ, not men, in invitations and in proclamations of religious enterprises. The teaching of the Church should be, Come and worship, rather than, Come and be instructed and entertained; it should be, Come and seek the truth of God, not, Come and sit at the feet of learning and of eloquence. Dependence upon human reputations, upon the discussion of specially interesting themes, however unobjectionable in themselves, as the law of congregation-building ultimately prove a dismal failure. Truth is eternal, and can never permanently lose its hold upon human attention, but novelty in its presentation creates its own demand, which requires constant renewing, or appetite fails. Many a striking topic-maker helps, more than he realizes, to increase the class of religious gadabouts, whose church attendance is too irregular in one place to be a very valuable asset anywhere. It is the faithful, always present or accounted for church member

who is worth while, and advertising which does not tend to the securing of this kind of churchgoers is rather unproductive, whatever be its immediate effect. Similarly, the attraction of audiences for a man, rather than congregations for divine service, if successful, builds a human and ephemeral institution, whose prosperity is more largely of man than of God. It is true that "the spirit of man is the candle of the Lord," but it is the light, not the candle, which should be made the object of the world's thought. Then if one candle is removed another may be substituted without loss of confidence or defections from the number of the children of light. A real test of a man's ministry is the success of his contemporaries and of his successors: if he draws without diminishing the general average of church attendance elsewhere, he tones up the whole spirit of churchgoing; and if his followers in the same field, being likewise worthy men, receive the support of his congregation, and can labor effectively, it is the more probable that his ministry has been of Christ and not of himself.

It is coming to be almost universally understood that any announcement of wares which depreciates the goods of competitors is bad advertising and retroactive. Not often in these days are church people guilty of publicly attacking or criticizing the work of other religious institutions and services than their own. At least this kind of self-exploitation is mainly confined to religious

journalism, which in specific instances might be improved in spirit.

A more common advertising error on the part of churches as well as of business men, is exaggeration, and, sad to say, sometimes untruthfulness. "Thou shalt not lie" has been adopted as a motto of modern organizations of "ad. men." Churches have had that rule before them from the beginning, yet mass meetings which have little mass, eloquent speakers who are very ordinary, fine music which is scarcely respectable, are not unknown offerings of church pages in the newspapers, and of handbills and cards of invitation sent out upon the street. This evil is a result of the false emphasis upon human rather than upon divine elements in Christian worship to which reference has previously been made. Whatever may be thought of the use of popular topics, sensational or otherwise, it seems self-evident that if announced they should represent the real theme which is to be discussed by the preacher. To draw strangers to one's church by misleading and tricky notices is not only poor morals but even poor policy, sure to react in reduced confidence and attendance. To keep up a semblance of success at this kind of business the boaster must boast ever more boastfully, the trickster must become trickier, the deceiver more deceptive.

Judgment of church notices and of advertising plans should be as general and as charitable as

possible. The full bearings of a topic announced or of a drawing scheme may have escaped the perception of those responsible, or may be misunderstood by the observer. Frequently a critic seizes upon a thoughtless act or error and represents it as a common practice, either of the particular church or of the religious community as a whole. It should be perfectly evident that topics cannot always convey fully the moral issues associated with them, and which it is the preacher's intention to discuss. On the other hand, no one will deny that some subjects are purely secular and carnal, whatever the services to which they invite may prove to be, while some are freakish, or even puerile and ridiculous, and they advertise in a way which can hardly be considered satisfactory to the church.

Methods of displaying the wares of Christianity must vary with situations. In difficult business and boardinghouse parishes, and in foreign backstreet and red-light neighborhoods of the largest cities, plans of attracting attention may be justified which would be altogether out of place elsewhere. The gospel hook must be baited with food which is palatable to the sort of fish which are sought, but some bait draws the curiosity of whole schools of fish without catching any, even catfish, which, of course, as well as trout, ought to be desired by Christian fishermen. If occasionally a good fish is hooked when bad bait is used, it is doubtless the hunger of the caught,

not the wisdom of the catcher, to which the result is to be credited, or it is due to the labor and influence of other fishermen, or to previous or associated attractions rather than to the one most conspicuous. In general, it is to be believed that no good can come thereof, and that no sufficient excuse exists for the use anywhere in Christian work of advertising which is indecently suggestive, inherently coarse, irreverent, or profane. An invincible conviction is arising in many minds that, taking the years together, the more discriminative methods of presenting the claims of Christianity are those which are most effective. Even in the slums a larger ultimate total of persons can be induced to hear about heaven than about hell, of which many see and hear quite enough in spite of themselves. More people will be attracted by stories of Jerry McAuley and of Mary Magdalene than by sermons on the latest pugilist and the most widely notorious adulteress. Love will prove a more lasting drawing card than denunciation of lust, of murder, or even of social injustice, although there is a need and place for the treatment of all these subjects, and occasions arise when some of them may be properly announced. In sections of the cities where conditions are better, and the people are of a higher intellectual and moral average, and especially in the outstanding central churches, an increasing tendency to appeal to higher motives of churchgoing is noticeable. Occasionally a

flower, a picture card or flag is promised to attendants, which is a far better offering than a smoker, or permission to sit in the house of God in one's shirt-sleeves. The stereopticon is frequently used, especially Sunday nights, but it has decided limitations, and as some abuses are connected with pulpit picture-shows he is fortunate who can do without them as a device for bringing people to Sabbath services. Hotel invitations, in card or, better, in letter form, are often found to be a good way to secure the attention of strangers, and also to make useful and more interested and loyal the young men of the church who live downtown. The preacher who knows how wisely and timely to express himself and his church members with reference to matters of public concern having ethical bearings and relations thereby places his church before the public in a way which cannot help having an advertising value which is easily appreciable. The attempt to do this which fails has, however, a very disastrous effect, and, indeed, the effort should never be made merely for the sake of publicity.

The best forms of religious advertising are an earnest, fearless Christian pulpit and ministry, a social, active, and consistent church membership, and a good church paper, which may be made an exceedingly practical adjunct to an important parish. This reference is not, of course, to the denominational weekly, which even

when it is published in the same community, though exceedingly valuable from another standpoint, has small effect upon the extension work of a local parish. It is the monthly paper or magazine, published by the society for the double purpose of unifying its members in their thoughts and labors, and of exploiting its merits as a guide and helper, which may be used most effectively both within and without the ranks of its adherents. The Sunday bulletin is often used in this way, but its space is restricted, and the most important matters cannot usually be adequately treated in its columns. As a herald of Sunday services, and as a reminder of immediate dates the bulletin, sent through the mails or delivered by hand from house to house, or, better still, by members to their neighbors, has many possibilities. But widely scattered congregations and strong aggressive church organizations need a larger and more comprehensive presentation of their work. Many of the foremost city pastors, including most of those who give their time and effort primarily to their parishes, wish a suitable paper at almost any cost. Some of these men have said that of the two a monthly journal is to be preferred before an added member of the pastoral force. The preparation of a creditable and able organ of this kind requires skilled labor on the part of some well-trained writer or editor. Usually, if he wishes it to express to his people and community the message of his ministry, and

the broader aims as well as the details of church work, the pastor finds it necessary to do this work quite largely himself. Assistants, paid or unpaid, may run the local columns and edit the news of the various auxiliary organizations of the parish, but the policy of the paper must be determined, and its chief articles prepared, either by the minister in person or under his careful supervision. Even to a busy man the result is worth the pains. The preacher who makes his church his first and absorbing field of labor, and who seeks for no success not based upon the achievements of his own parish, will count extra effort a delight which enables him to deepen and to extend his teaching power, and by which he may better command, coordinate and direct to good ends the forces of his congregation. It is well when a church paper may be independent of secular advertising, in which is no evil *per se*, even in a religious journal. Congregations of large resources cannot afford to be niggardly with reference to expenses of printing, and it avoids all questions of taste and of discrimination, and it reserves all space for church uses, to publish the organ of the parish without selling any part of its columns.

Every issue of a local church paper, save for the rarest exceptions, should contain a comprehensive picture of the activities of the people whom it represents, for this increases its value as an advertiser. This is the reason why so many

of these publications carry as standing matter long lists of adjunct societies and of their officers. If these were omitted, the reading columns in a given issue might present a very defective and unbalanced account of the church organization and undertakings. If the copy of the paper which happened to fall under the eye contained little except material relating to social life, the spiritually-minded reader might receive a false impression as to the chief activities and emphasis of the church. If the number made no reference to social engagements, young people might think that this particular church would prove uninteresting to them. Similar misleading impressions would be apt to result from issues almost wholly devoted to women's work, to the Sunday school, to foreign missions, or to pastoral exhortations. The ideal should be a well-rounded exhibit of Christian life and labor in each copy of the paper, with certainly from time to time special emphasis upon departments having imminent undertakings or interests. These varied contents, taken together with such a complete outline of the whole work of the parish as the formal list already referred to affords, give to all readers the idea of a full-orbed society. If any lack exists, the fact is apparent, but the broader the appeal the more people are likely to become interested. The teaching function of the paper is utilized by the capable pastor to extend the length of his pulpit into the homes of his people,

and even to the minds of those who may read what they do not come to church to hear.

Given an interesting, virile preacher of a living quickening system of faith and of knowledge, with Jesus Christ ever in the foreground, a preacher who is worth hearing again and again, and, better still, who is worth helping in the tasks of his consecrated life, and the best additional attraction to bring people churchward and Christward is a membership who try to aid the man of God in his work, and in his Lord's work; who seek by kindliness, sociability, hospitality, generosity, Christian purpose, noble character, consistent conduct and devoted labors, to bring their children, friends, neighbors, and fellow citizens into the house of the Lord, and to keep them there. An electric sign, inviting passers-by to attend its services, may perchance be upon the exterior of the temple which such a church membership inhabits, but the light within the sanctuary and sent by it throughout the homes and institutions of the city, consisting not merely of truth but of Christian grace, is far brighter and more attractive than are all other forms of church publicity. Happy is the pastor whose efforts to extend the kingdom of Christ are thus not merely supplemented but transformed into the higher tasks of religious leadership.

CHAPTER XI

DIVISION AND CONSOLIDATION

It is a strange law of organizations that they commonly divide more easily and more harmoniously than they unite, and that progress is rarely attained by consolidation. Close study of various societies reveals distinctive character perhaps as strongly marked as is the case with individuals. Where the union of these bodies is attempted it is found, however, that the personal ties which frequently exist between units of the race, and which bring them companionably and permanently together, are lacking, and that conflicting attitudes of mind and habits of life remain to cause discomfort, if not serious trouble. The homogeneous nation is easier to govern than is one composed of different peoples, even though they have been associated together, not by conquest, but by reason of mutual necessities. Voluntary associations are even less readily welded into pleasurable and lasting fellowships than are communities which are bound by law and governed by force. The Church believes in freedom of will, and its external authority is the consent of the governed. Church memberships must be

reasonably satisfied with their relations and with the conduct of religious affairs, or they are broken and scattered.

Too many small, weak churches indicate an unwise denominational policy. It required many years of struggle, attended by seyeral calamities, to undo the evil which a hasty planter of new church organizations brought upon a thriving city where a normal growth would have been exceedingly satisfactory. This predatory official robbed the greater churches of their strength, and in his web of weak nuclei he antedated the extensions of a quarter century. Time saved part of the thin red line from extinction, and later conservatism redeemed the situation, but many unnecessary labors and sacrifices were required, and not a few grievous losses and disappointments preceded the day of better wisdom.

Good counsel is required for determining the time of setting up a new church household, and sound business judgment is requisite to its most valuable location and equipment. Nevertheless, it is often a difficult matter for denominational committees or for general officers to control these affairs. Large liberty must be permitted those who are inspired to undertake enterprises in which their hearts are enlisted and for which they are willing to toil and to sacrifice. Even if they require outside aid, it is rarely best to restrict the movements of such persons except as they may be persuaded to a course which is more

suitable to their necessities. Must it not be supposed that some part of that right to religious liberty for which other generations strove still inheres in the Christian community, and that its exercise must be permitted, even with reference to practical matters concerning which there is room for difference of opinion? Quite as likely is it that narrow and personal motives on the part of older organizations and of interested leaders will tend to discourage important subdivisions and new foundations of the Church as that they will be improperly begun and unjustly concluded.

The time for the Church to enter communities and neighborhoods is when these sections are new, when land is cheap, and when adequate sites may be obtained at reasonable cost; when social and business life are plastic, and when the Church may be able to mold that life into conformity to its ideals. Fortunate is that body of Christians which has among its general officers a good land-looker and prospector, or which possesses a local Board of Strategy sustained with the needed funds and guided by business judgment sufficient to quickly note and to firmly grasp opportunities of growth which present themselves. Advancement is certain wherever these agencies of progress exist, and are moved by a zealous spirit.

Early large purchases of real estate tend, as has been shown, to assure permanence and im-

portance to the work of the society which has thus equipped and enriched itself. If the great city churches do not wish to divide their membership too quickly, should they not, through general organizations, or separately, fix upon, acquire, and hold for the future such tracts of land as seem sure to be needed in Christian work, and sufficiently broad for the largest probable developments? As it has already been intimated, one great branch of Christendom seems to need no counsel of this kind. By reason of its strongly centralized organization and government, and by use of a highly respectable worldly wisdom, the Roman Church anticipates the needs of its people and plants its advancing hosts in the most economical and generous estates. Why the various Protestant church extension boards should so generally pursue a hand-to-mouth policy, ministering largely to belated and expensive necessities, it is difficult to say.

It must be reiterated that growth is by division, and not by consolidation. New lives are begotten by older lives, but unions in advanced age seldom have issue, and they are not prolific. Late marriages are not always even harmonious, and two churches put together rarely coalesce happily, at least for many years. The writer is familiar with a prominent body of unusually Christian people whose division into two parties distinct in type, in thought, in memories, and in affiliations was noticeable after a half century of

union. But more often the two societies really do not come together at all, even outwardly, at least for any long period of time. One or the other of them is sacrificed; its members do not go over to the new site; they scatter and are dissipated. Some find a home, it is true, in other congenial churches, but many become careless in religious habits, and finally they drift away entirely.

It would be as idle as foolish to contend that all city churches may be, or should be, preserved. The heaviest endowments could not save them to a life of usefulness, for their field is gone or their spirit is lost. God has removed the candlestick: the Shekinah has departed. This has not been the case, however, with most of the city churches which have been going down, one after the other, during the past half century. Some of them have been wisely relocated, more have deserted men for money, and not a few have been consolidated to death. As certain religious leaders are affected by the microbe of division, others have succumbed to the microbe of consolidation. They have a passion for big, strong church organizations, but they cannot work and wait to secure the results desired by natural ingestion and accretion; they seek to attain their ends by carpentry. Two or even three bodies of people, often of the most dissimilar ways and feelings, are persuaded or compelled to join properties together, only to discover in too many instances that there

is no union of hearts. Where struggling churches of like and congenial people are brought together in a mutually convenient center, combining their resources for more adequate service to the community, the fusion may result in homogeneity of spirit and of purpose, but inequalities before union create dissatisfaction thereafter. Sometimes a poorer church is tempted into such an experiment by the wealth and social standing of another society, which is not unwilling to add a little to its own strength, and which is confidently assured that it can dominate the new combination. Sometimes the movement is the work of a few leading spirits of the weaker body who crave for themselves and for their families association with more refined and more representative people. Not infrequently ambitious leaders and committees of the denomination, with the best of motives or with others which are more worldly, use various arts of suggestion and of diplomacy to bring about an alliance which will seem to glorify the sect by giving it an outstanding and evidently powerful society. How disastrous this policy has been in too many instances a study of the religious history of many centers of population would incontestably prove.

Two failures put together will make a success is sometimes the church-consolidation argument. Two zeroes will make a hundred just as quickly, two nights a day, or two corpses a living soul. All life is from the living. What is needed in order

to the production of great churches? It is "not by armies nor by power, but by my Spirit, saith the Lord of hosts." Let the people of God look to him, and not to prosperous alliances; let them gain strength by the recruiting office, rather than by doubling up the commands; let them keep to their fortresses, and not retreat to a few citadels in depleted numbers as these are related to the growth of city populations. Concerning the work of downtown churches the efficient superintendent of a Brooklyn and Long Island church society says: "While this is a day of big business, the day that believes in consolidation and combination—the larger the better—it is our experience that ten small churches calling out the devoted, enthusiastic interest of their congregations will accomplish much more for Christ and the community than one central church made up of those ten churches combined."

To cite a score of instances of church consolidations which did not consolidate, of combinations which did not combine, of additions which subtracted, would be no difficult task for anyone of a fair acquaintance with Christian work in cities. One of the great reasons for this was well expressed in this saying of a trenchant monograph: "A Christian church is not a commercial organization, but a living organism—Christ the Head, his Spirit its life. The body is not bulk nor stone, nor dollars and cents, but sensitive souls made of sentiment, will, conscience, motive

—all too sensitive to be juggled with. An outside will, separating or consolidating, is trampling on sacred things, and will raise an outcry." If an outcry is not raised, all the worse! If, as in rare instances, owing to initial blunders or to later exchanges of populations, they have been known to do, two churches flow together in mutual sympathy and with a common conviction and inspiration with reference to future service, such a union must be blessed of God and approved by discerning men. But when altars reared by the generosity of departed saints, and whose sacred fires were long kept burning by the devotion of their founders and successors, are unnecessarily destroyed, when vast masses of poor or of alien populations are deserted for cultured and well-churched neighborhoods, what is this but the reappearance of the golden calf, what but the worship of Mammon, Minerva, Baal? And what has been the outcome of this business? "It promised all the kingdoms of the world, and the glory of them, without the slow, hard process of sacrifice, prayer, and work to win success. Hundreds of our city churches have yielded to this temptation, taken short cuts to power and influence, killed off some weaker church to get its property value, sold it, appropriated the cash, built a fine structure to minister to denominational vanity, but moved away from the people, and therefore away from God, and got in exchange nothing but disappointment, and the divine curse of sterility."

This protestant against worldly unwisdom and unwise worldliness exclaims: "Is there one prosperous uptown church that was made by selling the property of the poor and using the money to make a finer building for the wealthy and cultured? Is there one where two churches were thrown together where the united congregation was larger than one of the two before?" To this query no one should reply hastily. How long has the experiment been in trial? Give it the years, and then, if the answer is favorable, will the case be typical, or will it represent the rarest of rare exceptions, establishing the law?

The power of a church and its value to the community cannot be measured in polls. But if numbers are the test, why not get them? They are all about our city churches, and wealth is also all around them. Men and sufficient means for Christian undertakings are to be had, but not to faintness of heart. When a church runs down, what does it need? To be run out? It should be run up again by the love and labors of indomitable incorruptible faith.

> In the spirit there is much, do not doubt,
> Which the world can never touch: fight it out.

Does the topic before us have a wider bearing? With reference to the greater divisions of Christendom, it is a common saying, and a very general conviction, that the policy of separation into sects has been carried to an unwarrantable ex-

treme. Many families of Christians are founded upon no sensible distinction of doctrine or of practice from those of others from whose communion they have severed. Nevertheless, as human nature is constituted, it is widely doubted whether religious liberty can be preserved and organic Christian unity be made an accomplished fact. Very few denominational bodies unite, at least until they reach the cooling and failing stage. Wherever such amalgamations occur in a free country they are counterbalanced, so far as the number of separated bodies is concerned, by the springing up of new societies. Modern education does not seem to prevent this. Indeed, thought is divisive. Intelligent men differ, and form parties. Life tends to organize itself into families and groups. The running stream ripples and breaks; it is the stagnant pool which is united and calm. The great unifying force is love, but love does not exist in a void. It is associated with intellects whose real needs may conceivably be varied. Perhaps out of the welter of life arise aspirations and demands which will always be marked from each other by lines of personal judgment and discrimination. It may be found that when all superficial and transient differences have been disposed of, basic characters of the spiritual nature and mind will remain which will require separate consideration and government. It may even appear that in the total more good may be done through many or-

ganizations than could be realized by few distinct and self-directing bodies. However this may be, does it not seem that the practical thing to do is to arise from the mechanical conception of an external Christian union to the larger and more vital idea of an inward and spiritual unity through the experience of the sense and appropriate reactions of Christian brotherhood? This is also the oneness which is more likely of attainment, and which provides the element which only could give satisfaction in human relations however organized. Without question, Jesus meant no less than this when in his profound prayer of mediation he asked the Father that those who believed in him might be one, even as he is one with the Father in a oneness incorporeal, spiritual.

When the Church is one in heart, names, forms, and methods will not divide it nor impede its activities. Hostilities, jealousies, and recriminations are fast disappearing from the minds of those who address their prayers to the one God. With the complete removal of unkindly feelings, desire to compel others to conform to the religious rites and to accept the symbols, plans, and habits of their neighbors will end in mutual tolerance, and federations will cease trying to push each other out, and will devote themselves to the great task for which they were originally instituted, namely, that of cooperation in social betterment, and in the general propagation of Chris-

tianity. Much wisdom lies in the remark of Bishop Doane with respect to the divisions of Christendom: "God can use them, God can fuse them, when he will. Nothing is gained by ignoring them, no good comes out of feigned and forced alliances." In general, is it not to be noted that the best feeling exists, and that social good is being more quickly attained, where the churches, instead of striving about rights of location and of fields, are putting their shoulders together against common foes: unrighteousness, injustice, ignorance, unhealthfulness, and the godlessness out of which these evils spring.

What a field for Christian cooperation the city presents! Educational, philanthropic, and reformative undertakings which represent, not the distinctive spiritual, but the resultant practical activity of civic Christianity, will doubtless in the end be found to be more economically and effectively promoted by mutually established institutions, supported in common, than by a multiplicity of small plants, expensively operated, and draining the resources of individual churches. Representatives of many societies which are in agreement have especial weight with municipal governments and with political leaders. Combined efforts through the pulpits and pews of various religious communions have vast power to create public opinion, to arouse conviction, and to hasten action in any matter of importance. To the accomplishment of such ends as

can be sought without raising questions of ecclesiastical variation, all Christian bodies may wisely give their fullest approval and aid, as, indeed, in most instances they are ready to do whenever competent leadership is exercised. The narrow spirit which seeks unity of plan and of action only in order to promote partisan and selfish interests is the chief hindrance to that holy alliance which is needed for the redemption of the city. Some day the men of Christ, without surrendering their own family convictions and habits, or despising those of others, will make themselves one body for the cleaning up of the town, for the amelioration of distress, for the encouragement of social virtue, for the promotion of all movements which minister to the common good. When that time comes he who sobbed over the ancient city will rejoice, for great good will be achieved by the union of many hands and hearts in the one task of Christian love, and at length all the world shall see what John beheld in his inspired vision: "The holy city, coming down out of heaven from God."

CHAPTER XII

THE CHILDREN OF THE TOWN

For child-life certainly it appears that "God made the country, and man made the town," the latter work having been too narrowly and meanly conceived for child cleanliness, for child activity, and for child healthfulness of body and of soul.

A great clamor of criticism was raised when Tennyson wrote "Locksley Hall Sixty Years After." The last days of the poet must have been sadly, as they were unjustly, embittered by senseless attacks made upon productions which at all events were sincere. The pessimism of the second Locksley Hall was justified by social conditions which came under the eye of Lord Tennyson, and the honor of the man, as well as the genius of the writer, were fittingly represented in his protest against modern Slaughter of Innocents.

> Is it well that while we range with science, glorying the time,
> City children soak and blacken soul and sense in city slime?

Since the hour when these honest words were penned the study of conditions in which children live has enlisted many thoughtful minds, and

some progress has been made in bettering the environment which surrounds youth. The problem differs in accordance with the size and type of communities.

More thought should be given to the needs of children in country districts and especially to the moral influences by which they are affected. Contact with depraved help on the farm, and with worthless characters in the village, together with the lack of elevating interests, often occasions degeneracy. Not a few noted desperadoes and bad characters have come from regions far removed from urban temptations and incitements to evil.

The city child is unnaturally old and precocious, which is one of the best reasons for the purchase and equipment of playgrounds on the part of municipal governments and philanthropic societies. The more use they have of breathing and exercising places, the happier, healthier and more virtuous will become those who are to be future citizens. Youth should be able to be joyous without resorting to questionable haunts and amusements. Fresh air and clean out-of-door sports are in all respects preferable to the heat and to the associations of commercialized picture shows, dance halls, white cities, and back alleys. The Church should not merely approve wholesome pleasures, but should encourage such diversions as may fill the leisure hours of boys and girls with opportunities of innocent, delightful recreation.

It is a fortunate downtown church which owns sufficient land to make a play spot, and Christian is the congregation which would rather see merry youngsters on the ground adjoining God's house than to behold there green grass and an iron fence. If the church which has no such field adjacent to its buildings can afford to do so, it very wisely secures a tract somewhere else, to be used for the benefit of young people, or it utilizes assistants to organize and to aid the sports to be indulged upon public playgrounds and city parks. The care which keeps the easily tempted out of harm's way, and which busies them with enjoyable activities, is far superior in judgment and in usefulness to attention deferred until redemption and restoration to virtue are necessary. This work, if it be done in a Christian spirit and with a Christian purpose, is, in the best sense of the term, religious.

The Church has no business to make athletics or amusements an end in themselves, but neither ought it to allow any considerable part of the time and practices of the young to be without its interest and guidance. It is a serious error to turn over to the world the playtime of young people, and lamentable and even fatal results often follow this blunder and folly. Not a little truth is contained in the plea made in the Church and the Young Man: "Play is religion's basic ally, and it is high time she was marshaling all her forces. Religion can never wholly take the

place of play, and should not try to win world battles without its aid. Beware of a religion that substitutes itself for everything; that makes monks. Seek a religion that appropriates everything. Play is a diversion of the life-force from sordid getting and possessing gratifications to something healthful and humanizing. Games are the expression of that diversion. As such they are handmaids to religion. A boy is a boiler of playful energies. Suppress those energies and there is danger of an explosion. Juvenile depravity is lack of outlet. Supply that outlet, and the result is moral salvation. Such is the function of games, and the Church should utilize this practical *means of grace.* The young man's favorite game is the halter by which he may be led, and the church that lays hold of it not only leads the young man, but incidentally seizes her own life preserver."

A similar argument, with special reference to the exploitation (through its perfectly natural love of amusement) of the other sex, is that of Jane Addams in The Spirit of Youth and the City Streets: "Since the soldiers of Cromwell shut up the people's playhouses and destroyed their pleasure fields the Anglo-Saxon city has turned over the provision for public recreation to the most evil-minded and the most unscrupulous members of the community. We see thousands of girls walking up and down the streets on a pleasant evening with no chance to catch

sight of pleasure even through a lighted window save as these lurid places provide it. Apparently, the modern city sees in these girls only two possibilities, both of them commercial: first, a chance to utilize by day their new and tender labor power in its factories and shops, and then another chance in the evening to extract from them their petty wages by pandering to their love of pleasure. It is as if our cities had not yet developed a sense of responsibility in regard to the life of the streets, and continually forgot that recreation is stronger than vice, and that recreation alone can stifle lust for vice." It is encouraging to note the increase of gymnasiums, of playgrounds, and of recreation halls which various churches are opening to city waifs in congested neighborhoods and in foreign settlements. Pitifully inadequate as yet to the needs of the larger towns, these institutions greatly aid the effort, which some city governments are making, to direct to the best uses childhood's spare time and surplus energy. That city playgrounds are valued is indicated by the estimate that during a single year more than a quarter of a million people used a single such fresh-air privilege offered by Trinity Church, New York city. Within the last decade, or a little more, that municipality, which long had few central city breathing and recreation spots, has by public and private enterprise made more than four hundred playgrounds for children where not one pre-

viously existed. The influence of Christianity, together with the consecration of church grounds and means, is behind this wholesome movement.

The problem of the city is not only the problem of its boys and girls, but especially of its bad boys and girls. By many good people the latter class are taken for granted. Most unfortunately, they are regarded as a necessary class of incorrigibles, whose existence is not to be prevented, and whose redemption is hardly possible by any process. Interesting indeed was the protest of Jacob Riis, who said that he was considered one of the "bad boys" of his day: "My position on the bad boy," he says, "is very simple, very emphatic, very direct. I believe with the Eastern schoolmaster, who said that there were different degrees of good boys, but bad boys, he didn't know of any. There are, dear friends, not any who are deliberately bad, but plenty whom we make bad. Even then the boy would rather be good than bad, as one of them said, if he were given a chance. That chance is the environment which it is our business to provide." Judge Lindsey has also said of the so-called "bad boy": "There ain't no such thing! I accept the creed of the Hoosier poet who expressed it for us through the lips of a little child:

'I believe all chillun's dood, if da's only understood.
Even the bad 'uns, 'pears to me, is just as dood as they can be.'"

Children are what adults and conditions which

adults create compel them to be. Concerning a youngster who was a pretty "bad actor" a college professor remarked "That boy would be all right if he had a 'sporty dad.'" Virtuous and wise parents who also possess a sense of play and of humor, have few bad children. Officers of the law are to a considerable extent responsible for the conduct of the youngsters among whom they move. "I have known a whole neighborhood to be changed by changing the policeman. There was a bad gang there, and the whole thing was changed. We didn't change the gang. We changed the policeman. That was all. So much for the power of personality, if you please—the soul-to-soul, and heart-to-heart, dealing with human beings, rather than with the mere things they do."

Judge Lindsey, the author of the above statement, has taught parents, society, and the Church many valuable lessons in the work of regeneration by such instances as the following: "One of the early cases that came to my court was a little gang of bedraggled, dripping boys that a policeman had dragged out of the only swimming pool in town, down by the railroad track. Some prudish people couldn't stand it to see little boys in that unfortunate state. As I gazed out of the courthouse windows I saw two big fountains gurgling up their artificial showers. Sporting down below were little boys of brass and iron, clad in a coat of paint. It was shock-

ing, but it didn't shock any prudish people. I found on investigation it cost us several thousand dollars a summer to have those fountains, and I said to myself, 'If this town can pay several thousand dollars a summer for artificial fountains for boys of brass and iron, it can pay something for boys of flesh and blood.' So the judgment of the court, in that case, was not that they be sent to jail. I said, 'Kids, you better go swimming in the fountain, since there is no swimming pool.' You know sometimes a community needs a jar and a jolt, to be waked up. Mr. Riis gave it to them in New York, and he taught some of us to do it in some other cities. The police did not think I meant it. When they brought the bedraggled, dripping little kids into court again, expecting we would send them to jail, I smiled into the faces of the kids and the policemen, and the verdict of the court was, 'Kids, back to the fountain.' The smile on the face of the kids was an interesting contrast to the frown that covered the visage of the officer who did not understand. But in time—when the community woke up to the fact that it was not the child that ought to be before the bar of justice, but the community—we had seven public baths in the park, and one great big, splendid public bath in the town, and we didn't need to jail any more boys for that sort of thing."

What about "movies," especially in the lower quarters of the town? The sooner the Church

furnishes free, or practically free, picture shows in such districts, the more speedily vulgar theaters will be elevated in tone or forced out of business by a cleaner and not less interesting and attractive competition. Film-makers will provide the best subjects just as fast as churches, Christian Associations, and schools provide a market for them. The eye is an inlet to the soul, as well as to the mind. Shall the memories of children become galleries of lewd images, and of coarse caricatures, or shall they be stored with visions of purity, beauty, knowledge, and joy? The picture show has come to stay, and it is a great teacher and force for good and evil. The layman who provides and endows a clean and up-to-date "movie," in church management or out of it, is an educator and a philanthropist. Churches which have opened such agencies of mental and moral instruction are cheating Satan of his prey and are making conquests for wisdom and virtue.

Summer open-air and tent meetings for the conversion and for the Christian culture of children have proved to be even more effective than have been those held at other seasons of the year. A description of such meetings conducted in New York city says: "Boys and girls to the number of ninety-five thousand six hundred and eighty nine were assembled in the various meetings held for them. Some pathetic little waifs of humanity drift into the tents, and incidentally into the arms and hearts of loving friends; boys who know

no other name than such epithets as 'Turkey,' 'Red,' or 'The Cockroach'; girls who are running wild, some of them leaders of 'gangs' as mischievous and dreadful in their ways as those formed by their brothers. Older boys, youths in their teens, have been helped to cleaner ways of living, to respect and regard for the laws of city and state, as well as for the higher law of God. Services for children and young people are always conducted in English." This represents a "Summer School" worth talking about, doubtless productive of as much good as comes out of the costly enterprises of some of the greatest institutions of learning. It has often been a matter of wonder why more out-of-door work is not done by village and country churches. Possibly there is no novelty about the open to attract those who dwell in rural neighborhoods. The empty lots of cities could be utilized to great advantage as centers of moral instruction and of Christian influence, and to big-town dwellers these institutions may be made exceedingly popular and effective.

It is often charged that Protestantism has failed in the religious training of children, and to a measurable extent this is true. It is, however, probable that an investigation would reveal the fact that Romanism, while perhaps more successful than are the Protestant churches in developing "Churchianity," is not more successful, to put the case mildly, in producing ethical intel-

ligence and fidelity. And as between loyalty to the Church, to services, sacraments, and priests, and loyalty to God and the right, no Christian mind can hesitate for a moment as to the choice which should be made.

But why not the catechism? The instructions of the Church as an interpreter of the Scriptures furnish a spiritual foundation for morality. *Doctrina,* the teaching of relationships and of principles and life, with its gifts and experiences, are to each other as cause and effect. This was the mind of Washington, who profoundly observed, "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principle." But children are too busy with their schools and with their pleasures to give any time or attention to such matters. No! rather pastors and church members are too fully preoccupied with their duties and their pleasures to teach Christianity to boys and girls. The Sunday school alone cannot do this adequately: its time is too short, its aim must be too immediate and direct, its teaching force is unequal to the task of simplifying and illustrating ecclesiastical and theological truths. This will be the case even when the modern notion of paid Bible class teachers comes into general vogue, if it does so arrive, and even if the fear of a perfunctory professionalism is

not realized. Many facts of Christian revelation or of experience which children should be taught require the preparation and skill of a divinely called and a thoroughly equipped tutor. If I were again a pastor, I would do more of this work myself, at any sacrifice of other matters, and you who read these words as a minister of Christ will do well to form your own resolution as to so sacred a task.

Pastors, assistant pastors, deaconesses, and other persons whose entire lives are given to Christian labors should prove to be the best teachers of religion to children. The improving organization of city church service will develop experts. Time can be found. The children will come, if proper effort is made, both in securing attendance and in keeping the work fresh and interesting. To my own satisfaction, and I trust to the good of a fair proportion of those who came for the purpose, it was demonstrated in several pastorates that classes for instruction in the rules and doctrines of the Church and of the Word could be formed, and maintained for reasonable periods of time. I believe it would pay to put labor and money into this work, combining lesson-giving with various social features and recreations. In the spring and summer, outings and excursions may be made a lure to the acceptance of catechetical teaching and an aid to its effectiveness.

The Church must be in sympathy with all

movements for the culture and betterment of children. It must befriend and assist all teachers. It cannot properly fail to lend its faith and its aid to all unselfish and genuine social workers and organizations. It must be the source of inspiration which produces, recognizes, and supports unique characters with special missions and ministries. Childhood needs a multitude of citizens like, for instance, those extremes of training and of personality, Charles Loring Brace and Jacob Haberle; one university trained, the other self-taught; one affiliated with the higher classes of society, the other a teamster, but both philanthropists and gentlemen and lovers of children. The career of the author of Gesta Christi is well known. He founded the Children's Aid Society of New York City, incorporated in 1854, "for the education of the poor, by gathering children who attended no school into its industrial schools, caring and providing for children in lodging houses, and procuring for them homes in rural districts and in the West." The record of this society for vast numbers of orphans or destitute children placed in good homes, for the care of those defective or sick, for reading room, lodging house, kindergarten, industrial school, and similar work, is one of the modern miracles of humanitarian labor and achievement. Were there no other minute of service rendered by this organization, the following statement alone would be sufficient to disclose a marvelous activity and usefulness:

"The Children's Aid Society, in the last sixty years, has sent seventy thousand and more boys out of the slums of the cities to the Western plains, where they have a chance to grow up." Other items of work done are impressive.

The life of Charles Loring Brace was almost wholly spent among the poor children and youth of New York, but the influence of his labors extended to all cities of America and of Europe. The advice of this highly cultured specialist in human betterment was widely sought by those enlisted in philanthropic service, and his writings are a valuable contribution to the literature of social reforms. The basis of much sociological literature is closet reading and thinking, and the result is a mass of academic notions and theories. It is the glory of workers like Spurgeon and Müller, Brace and Bernardo, Riis and Lindsey, that their written works grew out of their deeds and experiences.

At the very extreme from Charles Loring Brace was Jacob Haberle, of Cincinnati, organizer of a Teamsters' Union, who had to teach himself to read, who never earned over eleven dollars a week, but whose brief career left an ineffaceable impression upon a town where many great personages have accomplished exceedingly little toward the improvement of human life. This "common Dutchman," as he called himself, found that teamsters, when compelled to water their horses at troughs owned by saloon keepers, were

made uncomfortable if they did not patronize the bar. He canvassed the preachers, teachers, and leading business men of the city, and aroused such an interest in the matter of public drinking places for animals that on a day appointed the Cincinnati Common Council was literally bombarded with letters and petitions on this subject. Taken by surprise, and off its guard, this body immediately made a very handsome appropriation to inaugurate a much-needed system of relief for man and beast.

Haberle was a sweatshop and white-plague fighter of the first order. It was by his efforts that the city's hack-drivers, grave-diggers, and preachers of the gospel were relieved from the burden of Sunday funerals. But Haberle's greatest service was done for children. This big-hearted workingman, who said he had no spirit in him to ask any woman to share his pittance of wages, and to try to make them keep up a home, and who by reason of this fine sense of honor never had a child of his own, opened his heart to all the children of his own town and of the land. Finding that many families of his acquaintance were oppressed by the high cost of textbooks, he reasoned and agitated until free books were furnished all the boys and girls of the Cincinnati public schools. And this man who lacked early education, and who was self-instructed in his mature age, edited, largely wrote, and published one of the earliest anti-child-labor organs. The

career of Haberle is one of the romances of city philanthropy.

Fortunately, every great community has some "Soldiers of the Common Good," civic patriots, friends of man, protectors and rescuers of children. The Church should properly estimate and prize these valuable members of society, overlooking their faults, if they have them, and if they cannot help to correct them, and cooperating with their wise and progressive undertakings. And out of religious centers should come doctrines and personalities highly charged with the spirit of Him who drew to himself the attention and the love of children just as naturally, as certainly, and as helpfully as the sun turns to its heart the faces of the flowers and transforms them into the image of its own loveliness.

One of the most interesting religious phenomena of recent times is the marvelous development of the Sunday or Bible school, as it is coming to be called. If little is said here upon this subject, it is because its literature is already so voluminous and effective. The most distinctive features of Bible school progress are the organized adult classes, and the modern kindergartens. Present emphasis is laid upon the need of better instruction, and improved helps and teacher-training classes are in evidence to meet this want. It hardly seems probable that paid pedagogues will soon become general, since their employment is costly, and the danger of profession-

alism so apparent and dreaded. The belief seems justified that voluntary service contains in itself a valuable lesson, and that often a more representative group of characters are to be found in the teaching force of a good Sunday school under the system now widespread than could be induced to serve for money. Personality is instruction, and example is more effective than theory, but it may appear later that the younger classes may be wisely intrusted to experienced tutors.

It appears certain that despite criticism, the Sunday school is the most effective and reliable of all the evangelistic agencies of the Church. If methods of Bible teaching may be improved, so much the better, but the main business of the school is achieved if Christ is attractively presented and goodness successfully taught. Better the most old-fashioned Bible teachers and teaching than scientific formalism and religious shallowness. The mind goes back to a teacher who broke many grammatical rules, and who knew nothing much concerning the literary and historical problems of the divine writings, but who had "a daily beauty in his life," and a personal acquaintance with the Son of God which were beyond "criticism." If the gold can be preserved, let the molds be improved, but do not add to the secularization of the public schools an artificializing of the institution which alone brings the Holy Scriptures within the reach of childhood.

The new interest in Bible study which modern

research has created gives to the Sunday school a great opportunity. Because of a better understanding of Old Testament characters and ideals it has become much easier to make plain the truth to bright-minded boys and girls. A deep sense of gratitude should be given to scholars who have freed us from the necessity of believing in the Jews when their spirits and acts were anti-Christian. But the sense of obligation should, after all, be chiefly exercised because of a deeper emphasis upon the moral and spiritual elements in biblical narratives and maxims, and because of a quickened consciousness of the relativity of the Scriptures to present thought and experience. The results of these achievements are subtly imparted to children.

It must be protested that not enough expenditure of means as well as of thought is made upon Sunday school equipment and undertakings. In some instances the law of nature is reversed, and the children of the Church are made to contribute to the support of the work of their elders. A growing disposition to put reasonable appropriations into the instruction and discipline of boys and girls is in harmony with the best interests of Christianity and of society alike. Modern Bible school buildings are making teaching more convenient and effective and learning more delightful. City churches which do not have new and well-arranged structures of this kind, as a rule, are making earnest efforts to secure

them. The prosperity of the twentieth-century Sunday school is a source of gratification to Christian workers, and it is one of the most prophetic signs of coming days of virtue and peace. Can it be doubted that the stupendous prohibition movement which is taking place before our eyes has been greatly aided by the long-continued teaching of children in the Sunday school, to which in later years have been added the discussions of adult classes of men and women comprising in the aggregate hundreds of thousands of people influential in the communities in which they dwell?

The Church is taking an ever-widening part in ministry to child life, not merely within its own walls but everywhere. Attention is being given, not alone to religious instruction, but to physical and social conditions of all types. This is exceeding well. If any truth is contained in the statement that "the nineteenth century rediscovered the child," it may be added that it remains for the twentieth century to devise adequate means for meeting the practical needs of city children, particularly of the poorer classes. It was a great step forward when Christianity decided to care for dependent children. "The God that answereth by orphanages," nobly exclaimed Spurgeon, "let him be God." The God that answereth by homes, hospitals, and schools is in truth a mighty and a loving God! And he is now answering by institutions that care not

only for the parentless, but for dwellers in tenements and closes, so that health, culture, and gladness are being placed within the reach of thousands of little lives which would otherwise be condemned to dirt, disease, vice, and gloom. In every such work divine grace is charmingly exhibited, and those who cooperate with God in his task as Father of the neediest may be sure of the value of their undertakings and of the approval of Him with whom they toil. When the Children's Settlement of Morgan Memorial Methodist Episcopal Church, Boston, was dedicated, a hymn written for the occasion voiced supplications which heaven must surely grant in all instances of vital ministry to the needs of boys and girls.

Consecrate us, Holy Spirit,
  While we dedicate to God
Halls for play and work and worship
  To the children of Christ's love
    Blessèd Jesus! Blessèd Jesus!
  Every child by thee is loved.

In these halls for recreation
  Which we dedicate to thee,
Manifest thy great salvation;
  Make thy children's bodies free.
    Blessèd Jesus! Blessèd Jesus!
  From all sickness keep them free.

In these halls for art and music
  May heav'ns harmonies be found:
In the creche and kindergarten
  May Christ's love in all abound.
    Blessèd Jesus! Blessèd Jesus!
  May thy love in all abound.

In these halls where we shall worship
May thy Spirit ever stay.
May we know that Christ is with us—
Will go with us all the way.
Blessèd Jesus! Blessèd Jesus!
Do thou lead us every day.

CHAPTER XIII

CITY MISSIONS AND SUBURBANITES

Organized missionary effort in cities may be divided into secular and religious, the first of these divisions including various clubs, societies, and settlements, which are really a product of Christian thinking and philanthropy, but which primarily aim at education and improved environment rather than at regeneration. In the list of religious missions are Christian Associations, interdenominational rescue societies, church missions, and mission churches. The Church mission and the mission church claim most of our attention in this chapter, but no helpful institution should be without the interest of Christian intelligence and sympathy. Followers of Christ should "sow beside all waters," or if they cannot do this individually, they should rejoice in the good work of others. Moreover, a little leavening of the organizations which seek social betterment, through the appreciation and cooperation of church leaders and people, is a fine antidote for materialism. Whenever an opening occurs the Church should accept representation on the executive boards of societies

which have a worthy civic purpose. Pastoral care is wisely devoted to the matter of suitable appointments to these places, and to delegated attendance at important functions of the parent bodies. While it is a truism that the Church itself is the minister's first care if his work is to have intensity and quality, yet it is a very Christian society which receives with pleasure such reports as the following: "True to the traditions of the First Church, its pastor continues to be one of these to whom those engaged in the larger movements for the betterment of the world can look for help and encouragement as needed. These increased responsibilities upon our pastor place increased responsibility upon the membership of this church, which, as in the past, so now, will be met." It may be that community movements and the work of secular societies are not larger, but smaller, in scope and in probable results, than are many avowedly religious undertakings, but they should not therefore be neglected. Every effort to attain good and every form of service from the newsboys' club to Socialism, and from the juvenile court to the university settlement, should be made to feel the thoughtful interest and the fellowship in labor of the Christian Church. It should be remembered that even the poorest institution of all that seek to minister to humanity is a "broken light" which reflects the influence of the Son of God, and which, both for that reason, and because to some it is a mirror of

truth and of righteousness, should share in the consideration of organized and broad-minded Christianity.

Christian associations and rescue missions are what the churches make them, and even the Salvation Army draws most of its force of workers from the Church. In a very peculiar sense these organizations are the Church serving the needs of special classes, and this fact is fully recognized by many of their leaders. They welcome the attention of pastors and of church people, for they feel that they need their aid and counsel. If it were not for the life of the parent stem thrown into these branches of Christian endeavor they would deteriorate and perish. They ought to be kept up to the mark of their greatest possible usefulness. The Church loses more by their weakness than it costs to maintain and to develop them into a high state of efficiency.

No adjunct or associate agency of Christian influence can take the place of the Church itself in its divinely appointed offices of evangelism, teaching, and healing. The Church has no right to delegate to others any form of work which it can competently perform *in propria persona.* There will always be room for independent or loosely affiliated societies seeking to do reformatory and religious service, but the Church itself must be vitally related to every type of redemptive effort, and must have its own missions of every useful nature.

Church missions are of four classes: mission halls, weak churches for poor and alien peoples supported by stronger societies or by groups of societies through a missionary board, or City Society, denominational or interdenominational, new organizations formed and aided in a similar way until on their feet, and mission churches, which are also institutional in their methods and more or less independent in their support. It is possible within reasonable space merely to mention a few typical instances of such institutions. The Hadley Rescue Mission, of New York, is under Methodist Episcopal management. The class of persons to which this famous mother-house of "twice-born" men ministers is habitués of "the underworld." Wesley House is a settlement connected with Madison Avenue Church, New York city. Four workers are in residence and many volunteers are used. Daily kindergarten, branch of penny bank, hours for games, gymnasium classes, sewing and millinery classes, domestic science, debating clubs, mothers' talks, a "First Aid" room, and gospel meetings are among the principal undertakings. To the same denomination belongs Hull Street Settlement, Boston, a medical mission with daily clinics and dispensary service, whose physicians and surgeons reside in a district largely Italian, and treat between fifteen and twenty thousand patients annually. Clubs and classes are also maintained. The New York, Brooklyn, and Chicago

Home Missionary and Church Extension Societies of the Methodist Episcopal Church are large organizations doing almost every type of Church work. The Chicago society holds property and endowments worth in the neighborhood of half a million dollars. In Sioux City, Iowa, Methodism has the Wall Street and Helping Hand Missions, which together practically cover the kind of service which they offer for the whole city. Helping Hand has a Free Rest Room, Free Employment Bureau, Free Dispensary, Rescue Home for Girls, Lodging for Men, Reading Room, and nightly Gospel Meetings. Wall Street is an industrial and social center. It has clubs for men, young men, boys, women, and girls. It possesses a library, day nursery, savings bank, medical dispensary, children's clinics, legal aid, employment bureau, and shower baths. It conducts classes in manual training, cooking, sewing, gymnastics, music, dressmaking, kindergarten work, and other subjects. It has regular church services of all kinds, including cottage and open-air meetings, and its summer work includes Bible school, camps, playground, outings, and neighborhood survey. Fort Street Mission and Tillman Settlement, Detroit, are engaged in neighborhood and foreign rather than rescue mission undertakings, the former being sustained by the Methodist City Union and the latter by the Woman's Home Missionary Society. The Protestant Episcopal and Methodist Episcopal

Churches have city missions in Philadelphia. Second Presbyterian Church, Newark, supports a fine mission with institutional features. First Congregational Church, Columbus, sustains a settlement in another part of the town, and Independent Presbyterian Church, Savannah, supports two missions, as do also the Episcopal Cathedral of San Francisco and the Lafayette Avenue Presbyterian, Brooklyn. "The Baptist denomination has no doubt developed the most efficient city mission work in Cleveland." First Presbyterian, Saint Joseph, supports a mission church, as do the First Presbyterian churches of Topeka and Wheeling.

Most of the leading denominations have promising work among peoples of foreign birth. The Congregational Church reports a dozen or more missions for Orientals. The Boston City Missionary Society is a Congregational body which finds that in recent years it has gathered into churches, Sunday schools, and under missionary instruction representatives of twenty-seven different nationalities, the greater number being Swedish, German, Danish, Irish, Norwegian, Italian, Armenian, French, Finn, Russian, and Greek. Twenty-five missionaries are employed. During the past year these agents visited about seventeen thousand different families, and distributed over thirty thousand pieces of Christian literature. The Methodist Episcopal Church has upward of forty missions and mission

churches among the Italians. As stated elsewhere, Bethany Collegiate Presbyterian Church, Philadelphia, supports a Sunday Morning Free Breakfast and Refuge Home, where outcasts are housed in the winter and fed every Sunday morning. The Presbyterian Church renders a broad service for aliens, among its charges being Italians, Chinese, Frenchmen, and Slavs. The Baptist Hungarian Mission of Cincinnati is largely supported by Episcopalians. In Milwaukee are two Polish missions—one Baptist and one Methodist—and in the same city the Evangelical Association has an excellent Italian mission. In Rochester the Baptists, Presbyterians, and Methodists each have an Italian work. Akron Baptists have a Roumanian mission, and the Reformed Church works among Hungarians. Sacramento possesses a Japanese Presbyterian mission and Congregational, Methodist and Baptist missions for Chinese. Wisely the amount of this service is increasing. Experience proves that the effort to reach alien races in America with Christian teaching is both expensive and difficult, but it must be done at any cost. The year books of various denominations reveal the present condition of the work, and its numerical results. The remarkable thing about these reports is the evidence given of the comparatively trivial expenditures made upon an undertaking of the greatest consequence to both Church and nation. Both for the sake of the United States of Amer-

ica, and because of the far-reaching effects upon the problem of the world's redemption, this form of city missionary endeavor must be taken more seriously.

With reference to new organizations, called missions until they become self-supporting or until they arrive at the point of efficiency and dignity, little needs to be said except that these experiments are not always well-timed or well-planned, and that commonly they are more costly by far than would be the case if they were begun with more initial outlay. Cheap sites are chosen, mean in location and niggardly in size, and inadequate plants are erected. It has seemed necessary to make a number of references to the wiser practice of Romanism. A shrewd Protestant layman says, "The Catholic Church, by use of the combined credits of its properties, enabling it to borrow at the most advantageous rate, is able to anticipate the needs of neighborhoods which it wishes to enter, and to build institutions to which the membership must grow, and for which, indeed, they must in the end pay, but they do not have to put up three or four successive churches in order to get one that is permanently useful."

The Ninth Street Baptist Church, of Cincinnati, with its various "Stations," presents a unique and interesting grouping of city work, which is also decidedly suggestive. In 1888, to the Rev. Johnston Myers, then pastor, a layman of another denomination declared the need of

carrying the gospel to portions of the city not properly covered by church work. This idea took such firm possession of the mind of the hearer that he assembled his official supporters to a council about a table on which was spread a map of Cincinnati. The study was convincing, and within a few days a mission on Gilbert Avenue, known as Station A, was opened to the public, and proved to be an immediate success. Since that time five other permanent stations have been established, the properties of most of them being owned by Ninth Street Church, which operates them all as branches of one work. Very recently First Baptist Church was merged into the Ninth Street, which maintains services at First Church as at its other stations. This work is not endowed, and the main church has only of late acquired suitable property for diversified parish activity. The pastor has several assistants associated with him in the management of the missions, and a missionary pastor and wife are also employed. Industrial schools, benevolent societies and ministry to homes afflicted by disease and other troubles are pronounced activities of the Ninth Street Chapels.

Considering the needs of American cities, it is simply astonishing that so few full-fledged mission churches are to be found. Indeed, less than one third of the large cities of America report the churches as conducting local mission work of any nature, except through auxiliary societies. Of

churches of the mission type perhaps none is more distinctive and well adapted to modern conditions than is Morgan Memorial Methodist Episcopal Church of Boston, which is described as a religious social-service institution of four main departments. First of all is a church for English-speaking worship, with branches for different nationalities. The Morgan Memorial is frankly a church, which fact is no necessary bar to the best ministry to the people. An authority on Methodist Episcopal city work lays emphasis upon this method of approach: "We maintain churches, while they [certain other denominations] organize and maintain missions." The claim is made that the result is greater permanence in downtown districts. The Morgan Memorial Children's Settlement is provided with recreational, philanthropic, and educational privileges which are exceedingly popular. The Settlement House is located in Boston, and the mission possesses also a fresh-air plantation elsewhere. Boys, girls, and babies are cared for in wooden camps of good quality. A model rescue work is conducted, and every effort is made to reach victims of evil habits, and those classes which are dangerous to their associates. The industrial department has a large, well-equipped building in the city, and at South Athol, Massachusetts, are located its rug factory, blacksmith shop, bakery, men's camp and training school, and women's camp. Every effort is made to relieve the desti-

tute by methods which preserve self-respect, and attention is given both to temporary relief and to permanent industrial and social betterment. It is apparent that Morgan Memorial represents a much-needed form of church service in the great cities, while it is not, of course, to be classed with ordinary institutional churches whose field is among the so-called better classes of society. This church really represents a highly evolved and improved type of rescue mission, one which combines valuable ecclesiastical and spiritual elements with the most practical and democratic application of Christian love to human needs. Another valuable mission church of a different variety is the Mariners' Baptist of Boston.

Of undenominational societies working in the field of city missions the oldest and largest is the New York City Mission and Tract Society, which is rapidly approaching the end of a hundred years of history. This organization began as a volunteer corps of visitors seeking churchless peoples and inviting them to the house of God. The distribution of religious literature was one of the methods of evangelism extensively employed. The society was established in 1827, was incorporated in 1866, and has used paid agents since 1833. A force of some seventy persons is now in the field, principally composed of women, as it has been found that they have superior means of access to the homes of tenement dwellers, and that they can render services which men cannot

accomplish. The City Mission has acquired properties worth over $600,000, and including several churches, the first of which was founded in 1867 in a congested part of town. In these churches preaching and teaching are carried on in English, German, Italian, Yiddish, and Spanish. The churches of the society have, as is noted elsewhere, a strongly developed institutionalism. German, Italian, and English churches govern themselves in all spiritual concerns, but the Mission retains a veto power, which it has not been necessary to exercise. Of course it also holds the property titles. The only prescribed basis of church organization is the Apostles' Creed. Sacraments are administered by regularly ordained clergymen. Women missionaries live in a Christian workers' home. About $50,000 annually is expended, perhaps half of this from endowments and investments.

The Brooklyn City Mission and Tract Society receives much of its sustenance from Congregational and Episcopalian sources, although its president is a Methodist, and a few years since a layman of the latter Church left the organization a legacy of $75,000. A considerable hold has been gained upon Italians. A unique feature is a home for men in the depths as the result of crime or sin. Much literature is distributed.

It is not within the intended scope and purpose of this volume to develop at any length the account of Christian work in foreign cities. It may

be said, however, in connection with the discussion of the present topic that in England the Wesleyan Methodist Church has combined the strength of all its societies to build up in the cities commanding popular organizations, whose central pulpits are manned by the ablest pulpit and spiritual leaders. Supported by the denomination as a whole, and furnished such forces of workers as the community demands, these preachers are able to secure a hearing and a following which is remarkable. It is said that on Sunday evenings they address two, three, or even five thousand persons. The effect of this on the regular Sunday night work of the chapels is a matter worth considering, but conditions in English cities doubtless justify the movement, or it would not retain the hearty support of the church public. Those who are interested in city missions abroad should also study the work instituted in Glasgow in 1826 by David Nasmith, called "the originator of city missions," and who as secretary of various Christian societies combined them in the employment of missionaries independent of individual congregations. Lord Shaftesbury countenanced a like movement in London in 1835. From 1848 Germany was enrolled in the list of countries with a city missionary propaganda. "The Hamburg Society for the Inner Mission" was planned by J. H. Wichern, who drew his inspiration from the London City Mission. Among items of work attempted were

visitation of the poor, care of needy artisans, journeymen, and apprentices, circulation of good literature, union of young merchants, and suppression of public immorality. *Die Berliner Stadt Mission,* which began work in 1874, by the year 1906, had come to operate a force consisting of six theological inspectors and sixty-two city missionaries. Of the latter, in contrast with the practice of the New York City Mission, but eight were women. In a single year of the work of this society 95,000 visits were made, of which it was reported that 4,677 had reference to the needs of unbaptized children, 3,539 to the condition of couples living together without marriage, and 959 to cases of children arrested for acts of lawlessness. Sixty-nine Sunday schools enrolled 3,300 pupils, and twenty-four religious services were maintained. Nearly one hundred other cities followed the example of Hamburg and Berlin in establishing city missions. The missionaries of these organizations devoted themselves largely to evangelizing especially those who were compelled to labor Sundays, and persons without permanent homes, as seamen, fishermen, inmates of prisons, and the unemployed. Other undertakings were to combat drunkenness and immorality, to circulate Christian tracts, and to harmonize social relations by lectures on suitable topics. In Berlin a City Committee for the Inner Mission was erected in 1899. In 1888 the "Evangelical Church Aid Society" was estab-

lished under imperial patronage, and devoted itself to the assistance of efforts for the eradication of irreligion and immorality in the cities and industrial centers of Germany.

We now turn our thought to the relation between city evangelization and suburban resources. City churches, and especially downtown churches, are recruiting stations for parishes in the suburbs. Canvass the church members in Montclair and Yonkers, and discover how many of them or of their parents were once connected with church life in Manhattan and the Bronx. Similar conditions will be found in Germantown, Grosse Pointe, Avondale, Evanston, and Oakland. Eventually the removal of well-to-do members means missionary support, or the extinction of unendowed central city churches.

It has been shown elsewhere that as towns enlarge church memberships withdraw toward their circumferences, so that the older churches are gateways to the newer organizations. It is the improvement of facilities of transportation which has caused this movement to go much farther. Tubes, trolleys, and motor cars enable those who do business in the big town to live comfortably many miles away from even the city limits. This is sending former supporters of downtown Christian work into other municipalities and centers, and in some cases into other States. Yet these people make their living in the great city, and look to it for a continuation of their prosperity.

Not alone the old families, but new converts of city churches are poured into suburban villages. It is a well-known fact that the conversion of the poor awakens in them a desire for better things of every kind, material and spiritual. Christianity prospers them, especially if they are young and vigorous. They do well, and soon, perhaps before they have formed very strong attachments, they seek more favorable living conditions. In this way a vigorous central church, which made a remarkable record for accessions, in the same year gave letters to about two thirds as many people as it received, and the instance is not exceptional. Many cases occur in which the city church actually loses while its altars are being filled with converts. A great deal is said, and justly, about the contributions of members which country churches are compelled to make to the city. This is not true of towns which are proximate to metropolitan places: they are debtors for a great stream of younger and more successful city dwellers which is poured into their community life, filling their Christian organizations with easy gains. Many great pastors, pastorates, and church societies are made in this way.

Their debt to the city is not sufficiently recognized by dwellers in suburbs. They are able with little effort or sacrifice to build ornate churches, to pay large ministerial salaries, to support costly choirs, and to make respectable contribu-

tions to the cause of foreign missions, now made popular by the "parish abroad" arrangement. All of this would be well if our home mission fields, and especially the centers and alien quarters of our great cities, were not left so largely to godlessness, intemperance, licentiousness, and crime.

City missionary work cannot be adequately supported on the field. This might have been the case had the older properties been endowed, as were a few only of the number. If a sufficient permanent fund had been secured for even the maintenance, renewal, and improvement of the physical properties used, many organizations in the heart of things might be locally sustained. Others of more strictly missionary or foreign neighborhoods can never meet their own expenses, yet are greatly needed. Each denominational Board of Home Missions has a tremendous and growing responsibility for the evangelization and Christian development of the city. This frontier, this seat of ignorance and vice, this heathen land must be explored, claimed and won for God. Little driblets of appropriations will not do the work. Wise and strategic investments of a size proportionate to the task, and to the nature and importance of the municipality, must be put into any movement to capture the city which is worthy of Christian faith and purpose. Those who are thinking in terms of hundreds must think in thousands. Those who propose

planting thousands in so holy an adventure must plan in hundreds of thousands, and even in millions. Is this wild speech? All who have struggled with the problems and oppositions which the gospel meets in city life know that the statement is moderate.

But general boards, and city societies also, confess themselves unable to meet the issues of the task of city redemption. Their funds, which in the aggregate seem large, are in reality very limited when the demands are considered. For this reason institutionalism, at least on a broad basis, as well as adequate charities which could be made to serve a double and saving purpose, are practically out of the question. Thus an officer of a fairly strong organization in one of the principal centers is moved to exclaim: "It seems to me that the logic of events will prove that it is a mistake for the city society to burden itself with any very extended humanitarian or institutional work. Such work should be cared for and managed by a board of its own, making possible, as such an arrangement does, the endowment of the work, so that its continuance or development would not be dependent upon the rather uncertain financial career of a city society." To the city missionary societies all backward regions, all alien races, all weak societies utter raucous cries for help. Hundreds of cities contest for small sums whose donation is impossible. What is the remedy?

If churches would do more to help one an-

other, a long step forward in the work of making Christ the ruler of the city could at once be taken. And why should not the strong, rich congregation on Lordly Avenue put supporting arms about the struggling society on Front Street or on Przemysl Square? Why should not aid be extended to the weak as a fraternal act, and not as a charity? What is needed is not so much missions, in the sense of experimental or feeble institutions, as churches assisted in getting upon their feet, and in doing a worthy and successful work, by the cooperation of others. Help should be given to the older downtown churches, when they require it, as a just recognition of service rendered, and newer settlements should be fostered because of their purpose and of the future contributions which they are certain to make to the welfare of society.

It is an individual obligation which those who go down to do business in the city owe to its moral life. This sentence approves itself to my judgment, "The city work can never be adequately financed until the suburbanite assumes his responsibility for city missions." What right have the town's best money-makers to take their wealth away with them, and wrap themselves and their families up in it, while the dense populations whose pressure they have escaped go unchurched and unsaved? I suggest an associate or fraternal membership in needy city churches to be assumed by suburbanites as a matter of grati-

tude for benefits which they have received from such a church, and for the good which in many ways they obtain even through their business because Christianity leavens the town. Another worthy motive for such a relationship, to be made in part both active and sustaining, is the desire to help in civic betterment. Christ is the city's Redeemer! Christianity is fundamental to civilization and to righteousness. If the follower of Christ believes this, let him not withdraw himself into the congenial fellowship and mutual worship of his own kind, but let him ally himself with the forces which are working in hard places, and which are inspired by the vision of a City of God which they hope to make real.

The buried talents of suburbanite Christians may be restored to civic usefulness if the effort is made. Pastors and city missionary societies will have little difficulty in persuading reasonable men of Christian character that in addition to the responsibilities of their home churches they may also become contributing members and advisers of churches in town. When members of central societies move to the rim of the city, or beyond it, let it be considered the rule for them to preserve an attachment of some definite and helpful nature with the old organization. If needed they should also serve on boards and committees which have midday meetings. In this way the terrible losses of city churches may be escaped in part, and men of means and of intel-

lectual might may be made a permanent asset to the religious life of the metropolis.

The one thing that stands in the way of suburbanite interest and cooperation in the effort to Christianize the city is selfishness. It is not likely that many pastors of near-metropolitan parishes would discourage leading members from assuming personal and financial obligations in the big town. A few may be narrow enough to be jealous of any division of allegiance and of support. The real difficulty is to get the country dweller to feel the seriousness of existing conditions, and the responsibility which modern relationships place upon persons of power who live just beyond the city limits. Moreover, to make an effective plan for the utilization of suburbanite strength, and to get those who are satisfied with their comfortable homes and churches to cooperate actively in any such scheme, is work for a genius and an executive of the highest order.

I am now about to preach a hard doctrine. Ministers of the gospel possessed of private means ought in many cases to accept hard central and semicentral city fields, or work located in alien settlements, without reference to financial compensation for such services, and substantial laymen whose freedom from family complications permits this to be done safely may fittingly regard it as a divine vocation to live near and to put their lives into churches which are vital to the health of the town. Why move away from the

place where of all on earth one can do most good? Why not deliberately move into the neighborhood of a struggling Christian undertaking which only needs a few families of ability and of means to make it an important success? Or why not, O pastor to the cultivated, Christianized, well-bedded suburb, if God has blessed you with a competency, go back to the hot streets and struggling peoples of the city, and spend the years of your strength where your personality is most needed?

I said, "Let me walk in the fields."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said, "I shall miss the light;
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine
The path I had feared to see.

We are living in an age when some have caught the vision of a New City to be established in wastes and marshes made by sin. But the foundations of new and beautiful cities are not laid without sacrifice, without labor, pain, and death. Where the Neva pours its waters into the Gulf of Finland, Peter the Great desired to build a window through which he might look out upon civilized Europe. Upon a wretched swamp, half submerged in the waves of stream and gulf, and which possessed no stones, clay, wood, or building material of any kind, a mighty capital was to be reared. The few struggling denizens of the place had little faith in the success of such an effort. They pointed to an old tree, on which a mark indicated how alarmingly and dangerously high the waters sometimes were lifted. The reply of Peter was an order to cut the tree down. The suburbanites were brought in. Russians, Tartars, Cossacks, Finns were imported for the task, and were put to work, with tools if they had them, otherwise with their hands. Actually, the soil was sometimes dug with sticks, or barehanded, and caps and aprons carried away the earth. Thirty thousand houses were built in one year. Beneath them lay the bones of nearly one hundred thousand toilers who from hunger and exposure were stricken during the first twelve months of labor. "One must break eggs to make an omelet," said the monarch who sought a strategic and satisfactory city. When the

foundations had been laid, merchants and artisans and wealthy families were summoned to dwell in this place, summer and winter, and to make it great. Every boat that entered the harbor had to bring in a quantity of unhewn stones, every man that could help was required to put himself and his best gifts at the disposal of the kingdom. Thus arose splendid Petrograd, to become the seat of one of the most powerful empires of the earth.

What the Czar of the Russias did by cruel, unrelenting force the King of heaven and of earth would do by love. A far nobler task he sets before the minds of His subjects and followers. He will cause to rise above the waves of want and sorrow, of sin and shame, of distress and crime, capitals and centers of justice, of righteousness, of comfort, and of intellectual and spiritual splendor. The work has begun, and substantial progress has been made, but not without struggles and losses. The pure, strong, Christian city has already claimed its victims. Not a few have given their very lives to the task set before them. Others are toiling with empty hands, and with the crudest and scarcest of materials. Stone, brick, cement, wood, iron are badly needed, but, after all, cities are not built of these things, but of men, of genius, and of character. The need is help in flesh and blood, in brain and muscle, in thought and feeling, as well as in gold. Bring up the reserves! Pour back into the city

the life fluids, the human goodness, and the various treasures of skill and of coin which have been drawn out of it. Put into new places of power and of vantage the strength of Christ's kingdom. Then will arise a window from which the Lord of Life may look out upon future civilizations whose development, as he watches, his City will inspire and control in harmony with ideals that are pure and true.

CHAPTER XIV

THE CITY REDEEMED

THE origin of cities is lost in the buried records of antiquity. Beneath the remains of one ruined city the spade of the archæologist has often discovered the relics of another older center of population possessed of many institutions and treasures which fond ignorance supposed modern. The mild climates of the East gave first opportunity for city growth. Along the valleys of the Euphrates and the Tigris, beside the sacred Nile and the rivers of India, on Peruvian and Mexican plains were primitive settlements into whose history we cannot go. Among existing cities of Europe, Athens is the earliest foundation, and is at least four fifths of a thousand years older than "the Eternal City," although London and Paris were but mud huts, occupied by rude and uncivilized aborigines, when, seven hundred years after her own planting, Rome sent the legions of Cæsar to subdue the peoples of Britain and Gaul. Jerusalem, which was a Jebusite city in the days of Abraham, claims a lifetime a thousand years or so longer than that of Peking, and four or five centuries in advance of that of the city of Pericles. Back of the beginnings of David's capital, however, stretch several other

long centuries to the date which, if it were known, would mark the origin of Damascus, most ancient of all living cities. Whatever may be thought of the tradition that the metropolis of Syria was founded by a great-grandson of Noah, it seems assured that it has persisted throughout the space of some forty-two hundred years.

During the course of history the status of cities has several times altered. In the beginning they were probably mere aggregations of individuals with few civic institutions, at first patriarchal in government, but later ruled by a despot or by a priestly or lordly oligarchy. To Greece is attributed the early development of a corporate unity, which attained democratic relationships and privileges. Throughout Europe the term "city" came to have two meanings—one civil, the other ecclesiastical. The civil city, as distinguished from a town, was an independent community possessing sovereign authority, and including parts of surrounding territory whose inhabitants possessed the rights of citizenship. As a body supreme and self-governing, the city made treaties, waged war, dominated surrounding country, and conducted multiplied activities, including those of religion, of art, of pleasure, and of instruction, as well as those of agriculture, mining, industry, and commerce. The glory of such a city was the intelligence and prosperity of its free men: its sin and ultimate downfall was slavery. Athens, for example, at

one time numbered seven times as many slaves as male citizens. The ecclesiastical sense of the term "city" implied a town which was the see of a bishop, which significance still has a belated importance in England, where, as is now almost universally the case, the modern notion has come to be merely that of a town which by growth of population has become a leading place in the community in which it exists.

In the end the wickedness of the early Roman city, and especially the oppression at its heart, cost it sovereignty, and in the first period of the Middle Ages the towns were overwhelmed by feudal lords and by robber knights. But in South France and along the Adriatic coast, on the Rhine and beside the Northern seas feudalism was held at bay by individual communities, and later by leagues of cities. The civic republics of Italy, the Flemish and English cities, and the Hanseatic League, despite their internal weaknesses and corruptions, and their bloody strifes, tended to develop the rule of the trader rather than that of the war lord or the aristocrat. Their wealth and power increased, and as they became sensible of the need they improved their legal systems and their political administrations. The guilds which they created became in time their masters, and at length the rise of national governments took away the independence of cities, which became merged in the larger groups of the various states, in whose legislative bodies

they were represented, and in which they naturally exerted a profound influence. The modern city is in some respects a return to the Roman idea. It is a creature of the state, and has no sovereign and little corporate power, except as the same is granted by the legislatures of commonwealths and of the nation. But, of course, the large masses of the central places have immense weight in shaping public thought and in determining the conduct of rulers.

The growth of modern cities is nothing short of marvelous. The phenomenon is not confined to one country, but is general, the most remarkable increases before the European war being in Germany. In France the centralization of population has been a constantly increasing experience. Between 1850 and 1914 the population of Paris grew from slightly over one million to 2,888,110. A quarter of a century ago Mistral complained that "all the intelligence of the country gathers in Paris, without returning to the provinces." In Holland and the United Kingdom the change from rural to urban populations has been revolutionary. That the tendency is still manifest is seen in the single fact that London entire, including the metropolitan and city police districts grew in the twenty years—from 1891 to 1911—from 5,633,806 to 7,252,963 inhabitants. During thirty years of the latter part of the nineteenth century Rome and Milan doubled their size, and the other chief Italian

cities increased from fifty to seventy per cent each. In Canada thirty-four principal towns grew from a total population for 1901 of 1,063,-521 to 1,918,443, reported in 1911. This increase represents a gain of forty-four and one half per cent in a single decade, and is disproportional with the statistics for the country. When the census of 1790 was taken, the United States of America had but thirteen cities of over 5,000 inhabitants and none of more than 40,000. To-day there are more than sixty places having over 100,000 residents each.

It is a significant fact that of the ten largest cities in the United States, but four—New York, Philadelphia, Baltimore and New Orleans—were municipalities in 1820. At this moment our total urban population is more than five times as great as the total of all inhabitants in city and country in 1810. The ascending ratio of town residence as compared with country dwelling runs this way. In 1790 the percentage of people in places of 8,000 or more inhabitants was three and a third. In 1830 the figure is six and seven tenths per cent; 1850, twelve and a half; 1870, twenty and nine tenths; 1890, twenty-nine and twelve one hundredths; in 1910, thirty-eight and eight tenths per cent. The proportion appears more striking when it is seen that while a hundred years ago barely one in thirty persons in our land could be called a city dweller, now more than one in three are listed in this class, and

there is a strong movement toward the largest cities. In 1880 but one and nine tenths per cent of the people were in places containing from fifty to one hundred thousand inhabitants: in 1910 the proportion in towns of this particular grade had become four and one half per cent. In 1880 our one city of over a million population comprised within its borders two and four tenths per cent of Americans, but at the present time we have three metropolitan centers containing from one and three quarters to nearly six millions of people each, or a total equal to more than ten per cent of the entire citizenship of the country. What is to be the end of this growth who can foresee? One thing is certain, namely, that because of their centralization of the masses and of a great proportion of leading minds cities are bound to exert a dominant influence upon the thought and character of the nation.

Every "good strategist must see," said the observer in a metropolitan Tower Eyrie, "that the city is the vantage ground for attacking the foreign problem. New York city is the best place in America, and, indeed, the best spot on earth, from which to evangelize Europe." Would that the great Missionary Boards located in that city of aliens fully comprehended the truth of this saying. The Christian City, a publication of the New York City Society of the Methodist Episcopal Church, very properly published the article containing the above statement, and the further

important sentences: "The foreign problem is largely a city problem. A study of the foreign-born population of the United States shows that the cities of all sections have a higher percentage of foreign-born than the States in which they are located—that the foreign-born are largely aggregated in cities; for example: forty-three per cent of the foreign-born of Kentucky is in Louisville, seventy-four per cent of the foreign-born of Maryland is in Baltimore, forty-two per cent of the foreign-born of Oregon is in Portland, sixty-four per cent of the foreign-born of Illinois is in Chicago, seventy-eight per cent of the foreign-born of Delaware is in Wilmington, seventy per cent of the foreign-born of New York is in New York city. All this is preeminently true of New York city, for it is the neck of the bottle through which the alien passes. More than twice as many people of foreign birth settled in this one city from 1900-1910 as in all the States West of the Mississippi, save Washington and California."

Very much has been said and written concerning the effects of urban life upon human character and progress. Facts which have been cited in the preceding chapters, and other equally indubitable matters, have often given rise to pessimism. Thus Canon Henson characterized city life as made up in good part of frivolity, cynical skepticism, and sensuality, and Bruyère exclaimed: "If you suppress the exorbitant love of

pleasure and money, idle curiosity, iniquitous purpose, and wanton mirth, what a stillness would there be in the greatest cities!" Bunyan, in his immortal allegory, characterized the world as the City of Destruction. Not love of nature only, but also knowledge of the labor and misery of the town, the suffering of the poor, the commonness and sordidness of middle-class experiences, and the bestiality of the *demi-monde* has often inspired such an attitude as that expressed in the words of Byron:

> High mountains are a feeling, but the hum
> Of human cities torture.

That there is another side to the case against the city is apparent to all who recall the fact that the ancient municipalities were the centers of art and of literature, that the first Christians were urban brotherhoods, and that it is where populations are massed that democracy arises, social order with liberty is maintained, and the institutions of education and philanthropy are organized and developed. As to the power for good or for evil which inheres in centers of population, much may be said in defense of McPherson's claim that "The city has always been the decisive battleground of civilization and religion. It intensifies all the natural tendencies of man. From its fomented energies, as well as from its greater weight of numbers, the city controls. Ancient civilizations rose and fell with their lead-

ing cities. In modern times it is not too much to say, 'As goes the city, so goes the world.'" It is a well-known fact that not only the development of democracy during the Middle Ages, but the Reformation and the Renaissance were largely products of the cities. Thomas Guthrie fell in love with the town. "I bless God for cities," he declared. "They have been a lamp of life along the pathways of humanity and religion. Within them science has given birth to her noblest discoveries. Behind their walls freedom has fought her noblest battles. They have stood on the surface of the earth like great breakwaters, rolling back and turning aside the swelling tide of oppression. Cities, indeed, have been the cradles of human liberty. They have been the active sentries of almost all church and state reformation." If in this discussion the whole truth is, as usual, neither with accusant nor with panegyrist, it is indisputable that with its dual nature, its contradictory and warring members, and its Jekyll-and-Hyde conduct the city is on our hands as a vast and increasing problem of management and of redemption.

The charge of Mr. Bryce in his American Commonwealth that "the government of cities is the one conspicuous failure of the United States," is only relatively important, for other nations and times present the picture of but partial successes in this field of effort. Corruption for the sake of financial profit, for example, is perhaps

the harder to eradicate because it has been so long known. It is said that in ancient days the City of the Seven Hills had its architects and artificers who furnished bad materials for big money. Against the evils of graft and intrenched municipal vices mighty uprisings of the people occurred, and then, like modern reformatory movements, subsided. After one such virtuous spasm an incident took place which has left its seal upon the language of succeeding ages. The contractors had put into costly public buildings cracked marble columns, the openings being filled with skillfully tinted wax. Shortly, the elements dissolved the wax, and the gaping crevices and arrant deceit became known. After the sham columns had been pulled down, and the guilty punished, and this was probably done vigorously if not barbarously, contracts made in Rome were obliged to contain the phrase *"sine cera,"* without wax, whence comes the term which all devoutly wish should represent dealings with themselves—sincere, without fraud or false pretenses. To this ideal, however, it would be useless to claim that American city governments have as yet fully attained.

The greatest need of the city is a powerful and effective religion, one that will lay hold of its masses and its problems, and master them for good. Hence the place and function of the Christian Church. The Church is not incidental to city life, but it is necessary to its highest welfare,

representing indeed, though doubtless in a more modern and all-inclusive sense, that *Civitas Dei* of which Saint Augustine so ably and charmingly wrote, as the "pilgrim city of the King Christ." Municipal Leagues, reform bureaus, housing associations, and similar societies which seek to improve political and physical conditions among town-dwellers, draw inspiration from centers of religious intelligence and righteousness. They depend upon Christian leaders and forces to publish and indorse their principles and to furnish their undertakings cooperation with men, means, and sentiment. The Church is the conscience of the city, its soul, which is moral concern quickened by human love and consecrated to a ministry of redemption by the Spirit of God. Take the Church out of the city, and it would soon become a putrid corpse.

The modern city is redeemable, and its conquest for health, for purity, for intelligence and for obedience to human and divine law is the chief Christian business. The Church must go into politics, not meanly, or in a partisan way, but for the common weal, as a supporter of good officials and administrations, and as a terror to evildoers. The Church must demand cleanliness. It is said that in the mediæval city there was often infection in the wells, and frequent "plagues" swept the unclean centers, but "the science of sanitation being undiscovered, these things were accepted piously as inscrutable visi-

tations of God." "The times of ignorance God overlooked; but now he commandeth men that they should all everywhere repent." Our follies and their consequences in disease and sufferings are to be attributed to sin and not to God, and Christianity must give much care to teaching the arts of wholesome living, and to healing. The work of public commissions, of health officers, physicians, and nurses, and the encouragement of hospitals are matters of no indifference to the city church, but in order that these and all other needed physical undertakings may be promoted and brought to efficiency the main effort of the Church must be ethical and spiritual. Without morality and divine purpose rulers are a menace, and physicians and hospitals become panderers to vice. An irreligious civilization is its own worst enemy. A social order unchristianized is attended with injustice and licentiousness, and is prey to epidemics of foul diseases and crimes. Without a doubt the more modern and partly Christian cities of the West are as a class cleaner and more healthful and virtuous, and their inhabitants generally are more prosperous than has ever been the case with large numbers of towns in any other part of the world or period of time; but the end of desire and of need is not attained. Painful effects of intemperance, lust, selfishness, and corruption are still seen, and the remedy is Christian instruction, example, labor, and power.

It is a mixed condition of opposing institutions

and forces which city life presents. The familiar four corners of Toronto, Canada, on which for years typical buildings were said to represent education, legislation, salvation, and damnation, were only exceptional in the closer juxtaposition than usual of school, political center, church, and rumshop. A similar complication of mutually antagonistic principles produces in most cities opposing centers which are not far removed from one another and which struggle to control the ground. It seems at times as if the forces of evil were almost invincible. "Nine tenths of Christian effort," exclaimed a metropolitan preacher, "is neutralized by the saloon." Educators, the better class of civic administrators, and managers of business enterprises of a legitimate and useful nature, make bitter complaints of conditions which they meet in the social and political life of the town. The Church does not create these evils and difficulties: no one so charges. They are at most, so far as the responsibility of the Church is concerned, the result of its weakness and lack of aggressiveness. An increasing demand is laid upon Christianity by public sentiment, to the effect that it take hold of existing wrongs and seek their correction, or the elimination of their causes, not alone by instruction but by the use of its undoubted power in combination with all forces of civic righteousness.

The great branches of the Christian family are not represented in the leading cities of the

United States by equal proportions of their membership. In cities of twenty-five thousand persons or more fifty-three per cent of the Roman Catholics of the nation are located. The Protestant Episcopal Church has fifty-one per cent of its people in these cities; the Unitarian Church, forty-seven per cent; German Evangelical, forty-two per cent; Congregational Church, thirty-two; Reformed Churches, thirty-one; Presbyterian, twenty-eight; Lutheran, twenty-five; Methodist, fifteen; Baptist, thirteen; Friends and Disciples, twelve each. The record of actual numbers in each case is, of course, very different. Such large churches as the Methodist and Baptist, for example, while the bulk of their following is in the smaller towns and in the country, have a vastly greater big city membership than do small denominations which stand high up in the above list of figures. It is, however, a matter for grave concern on the part of some leading Churches whether their methods in handling city problems, including matters of property, endowment, adaptation to environment and the like, have not prevented greater growth of members and of power in metropolitan places.

As to actual leadership in various cities, statistics show that in twenty-three out of thirty-eight greatest cities of the United States Roman Catholics exceed in numbers the total Protestant memberships, the reverse being the case in thirteen cities. When it is remembered that Roman-

ism recruits almost wholly by immigration, and that the cities are the dwelling places of the great bulk of alien populations, the above facts are better understood. Another factor which enters into this account is the well-known reckoning of entire Catholic families in the statistics of their churches, Protestants numbering only actual voluntary communicants. It is interesting to note that of the Protestant denominations Methodism has the lead in its census in Baltimore, Cincinnati, Denver, Indianapolis, Kansas City, and Saint Louis, and has second Protestant place in Chicago, Cleveland, Detroit, Louisville, Milwaukee, Minneapolis, New Orleans, New York, Newark, Philadelphia, Pittsburgh, Saint Paul, San Francisco, and Washington. The Lutherans are the most numerous Protestant body in Chicago, Cleveland, Detroit, Jersey City, Milwaukee, Minneapolis and Saint Paul, and are second in Buffalo and Saint Louis. Baptist memberships lead in Louisville, New Orleans, Providence, and Washington, and are second in Baltimore, Boston, Indianapolis, and Kansas City. The Protestant Episcopal Church heads the list in New York, and is second in Jersey City and Providence. Presbyterians have the largest Protestant communion in Newark, Philadelphia, Pittsburgh, and San Francisco, and the second in size in Cincinnati and Denver. The thirteen cities in which Protestantism is superior in numbers to Romanism are Baltimore, Cleveland,

Columbus, Denver, Indianapolis, Kansas City, Memphis, Minneapolis, Omaha, Philadelphia, Rochester, Toledo, Washington.

The larger the number of cities included in such a statement as the above the better the relative position which must be given to the Protestant churches, which during years of more restricted immigration make large proportionate gains throughout the country. Of course responsibility for city life and for its institutions increases with the strength of the churches as a whole, and of each particular denomination. Enumeration of church communicants in one hundred and sixty cities of twenty-five thousand population and over shows a percentage of forty-six and nine tenths per cent of all the people, which is seven and eight tenths above the percentage of church membership in the United States as a whole. In ten years city church memberships increased ninety per one thousand of the population, while the gain throughout the entire country was fifty-one per one thousand.

The modern divorce between Church and state has not been an unmixed blessing in its effect upon municipal life. The mediæval Church conducted charities the responsibility for which when thrown upon city governments they were not prepared to accept. To this day necessary public services are often left to a fitful or even eccentric private philanthropy. It is the duty of

the Church not to assume public functions of a useful nature unless forced to do so by neglect or refusal of constituted authorities to meet the needs of the people, but to agitate, educate, and, if necessary, to illustrate work which ought to be accomplished. An attempt on the part of the Church to cling to survivals of public service which conditions once required it to assume may be to weaken itself for the discharge of present duties, and any thought of assuming the general educational, eleemosynary, or more essentially political responsibilities of the city is preposterous, as tending toward materialism, and as being certain to break the strength of religious organizations. The Church, like its great Master, must be servant of all, but its best service is that of enlightenment, suggestion, inspiration, encouragement, fellowship, and social intercourse. All else should be strictly works of necessity—instant mercy, first aid to the injured, symbolical and representative acts of human sympathy and love. This is a high office, with a wide sphere of conservative and redemptive action. History shows that Thomson's dark picture of the City of Dreadful Night, however extravagant as a description of human existence, is none too pessimistic and black to serve as a portrait of life in the cities of the world's history which were untouched by the spirit of a holy religion. Even now it is doubtful whether civilization, despite its proved and surpassing values, would outlive

the briefest space if its walls should cease to be supported by Christian faith.

The perfect city is one of the most important and necessary objects of Christian aspiration, but this concept needs to be clearly visualized. The Calabrian monk Campanella, in his ideal City of the Sun, pictured a community in which the inhabitants individually seek the perfecting of body and soul, and collectively labor for the good of all. The worship of God and the care of young children are each person's duty. The ablest and wisest become the administrators of city government. The essences of life are equality, self-sacrifice in the interest of the community, and the conquest of egotism. Power, Wisdom, and Love order all the life of the city. It is interesting to note that this romance of the early seventeenth century represents the law of eugenics as being applied to the production of offspring. The virtues of the inhabitants are magnanimity, fortitude, chastity, liberality, justice, comfort, truth, kindness, gratitude, cheerfulness, exercise, sobriety. "Both sexes are instructed in all the arts together." "They consider him the more noble and renowned who has dedicated himself to the study of the most arts, and knows how to practice them wisely. Wherefore they laugh at us in that we consider our workmen ignoble." "The rich and the poor together make up the community. They are rich because they want nothing, poor because they possess nothing, and

consequently they are not slaves to circumstances, but circumstances serve them. And on this point they strongly recommend the religion of the Christians, and especially the life of the apostles." The mind of the Dominican is seen in the compact organization of the *Civitas Solis,* in its rigorous discipline and in its prescribed labors. The Utopian image which Campanella sets before the mind is marred by communism, including that of wives as well as of goods, by defense of war against religious and other enemies, and by ecclesiastical ceremonialism, but it breathes love for the beautiful, for wisdom, and for kindliness, and teaches the lesson of the perfect city.

Others have attempted with varying degrees of skill and success to limn the image of civic goodness and glory, but, however sublime the revelation, it should be remembered that it is not within the possibilities to make offhand a new and ideal city. The affair is one of restoration, of redemption. Whence shall come the City Redeemed? I repeat—the Church will have to do this work. Government will not do it, nor commerce, nor science. Philosophy will dream it: poetry will depict it: love alone can bring it to pass. The labor is not of an hour, but of long, slowly passing years, perchance of centuries. It is toil worth doing, because each day may mark some slight improvement, each season draw on the time when no longer it shall be said,

Thy voice is a complaint, O crowned city,
The blue sky covering thee, like God's great pity.

It is my own conviction that the salvation of society is a work which lies upon the threshold of the old Church—the old orthodox Church, if this must be said, and if it may be understood in a sane and Christian manner—and not in any artificial church created out of hand as a civic redeemer. The preachments of reasonable social masters like Professors Rauschenbusch and Peabody have received a hearing on the part of Christendom so sympathetic and encouraging as to arouse the expectation that the ideals of primitive Christianity will soon renew their hold upon the Church, which is now established, not by fiat of the state, but by the adherence and allegiance of millions of conscientious and devout persons. The succeeding generation of apostles of social righteousness, in inaugurating quickening campaigns within the memberships of religious bodies, have also met with much respect and support, Stelzle, Ward, Lovejoy, and others. There appears no need, therefore, to seek to form a Civic Church after such a model as that proposed by the late Mr. W. T. Stead, although his presentations and outline of services to be rendered by such an organization should be vastly informing and suggestive to the student of church activities. The thought of the distinguished publicist and reformer was the association and cooperation of

all philanthropic workers in every community, an idea which was either too inclusive, or which ignored the smaller but more necessary acts of good will and of mutual helpfulness which make up by far the greater bulk of services rendered to humanity and to good causes. "The great want of the age," said the inventor of the Civic Church, "is a church—a church which will not be a mere sect, but a real church, a working church, a church coextensive with the community in which it exists; a church which, like the old Church, has the power of excommunication, and exercises it; a church which embraces the whole range of human life, and which influences all the affairs of life, alike in personal conduct, and in affairs of municipal and national government. Until we can constitute a church which will somehow or other do the things which the old Church used to do, and which the modern Church largely shirks doing, we shall never get the key of the social problem." The Civic Church was to be a fellowship of intellects and of fraternal spirits bent on making men and things better. No one was to be excluded from membership on the ground of credal or philosophical views, however variant from those of their comrades. The example and teaching of Jesus Christ were to be authoritative, and there was to be no necessary antagonism of present churches. The relation to them of the new church would be that which "the main drain of a city bears to washbasins of

private houses." Every member would be expected to be useful to the community, and to assist in movements for the benefit of all. The whole life of man as touching that of his brother would be taken into the account. Representatives and delegates of all the churches would be comprised in the organization, and the Civic Church would keep all moral forces in touch with each other, and would both unify and energize them. This church is described as an electoral center, a moral caucus seeking to place conscience at the head of the municipality, as a spiritual counterpart of the town council, to be established in cities universally on the principle, "One town, one Church." The effect of such an institution was to be the reconstitution of society on the basis of brotherhood and mutual service.

So much in Mr. Stead's Civic Church idea is of value that it seems unfortunate that the proposition was not for a clearing house of the churches, rather than for the formation of a new church, without theological foundations, and therefore possessing no sacraments, and unable to command the necessary assensus and consensus of the Christian public. It is a matter for exceeding regret that the attention of Federations of Churches, which, as a rule, were started with the idea of cooperation for civic betterment and for social reform, has been so largely diverted into an attack upon denominationalism, however extreme some of the mani-

festations of the divisional propensity of Christian people may seem to be, and into an effort on the part of the churches to prevent each other's extension into fields of opportunity, and even of need. The formation of religious trusts, seeking to stifle competition in the interests of the existing and more powerful religious bodies, is as dangerous a conception as Christianity, whose very life depends upon freedom and unrestricted growth, and even upon the reasonable and wholesome oppositions of ideas and methods, could possibly be called upon to meet. On the other hand, great profit would certainly result from a correlation and combination of Christian intelligences and organizations to perform those duties to society and to individuals upon which they could generally agree and effectively center their forces. The only practical outcome of the Stead proposal, aside from its suggestiveness to institutional church leaders and to social reformers, is to be discovered in its influence upon the English Labor Church movement, originated in Manchester in 1891 by John Trevor, and introduced in New England in 1894. Mr. Trevor's explanation is: "The Labor Church originated in the conviction that the labor movement, far from being the mischievous and godless thing it was commonly supposed to be, was really the most advanced point at which the divine energy was operating in the higher evolution of man. Behind this conviction lay another, which preceded

it and made it possible, namely, that God was not to be found in the traditions of the historic churches, but in the individual soul and in the progressive development of life in our own time. And the relation of the historic churches to the Labor Church, as I understand it, is this: that the former indicate where God has been in past ages, while the latter attempts to indicate where God is to be found to-day; and that, therefore, the former seek to bring the labor movement round to their religion (so far as they have any real interest in it), while the latter attempts to develop into self-consciousness the religion already present in the labor movement itself." The Labor Church was very naturally undertaken as a city institution, and the principles first adopted are an interesting expression of the ineradicable religiousness of the thoughtful conscientious mind, even in a distinctively materialistic and class environment. It was affirmed "(1) That the labor movement is a religious movement; (2) that the religion of the labor movement is not a class religion, but unites members of all classes in working for the abolition of commercial slavery; (3) that the religion of the labor movement is not sectarian or dogmatic, but free religion, leaving each man free to develop his own relations with the power that brought him into being; (4) that the emancipation of labor can only be realized, so far as men learn both the economic and moral laws

of God, and heartily endeavor to obey them; (5) that the development of personal character and the improvement of social conditions are both essential to man's emancipation from moral and social bondage." Most of these statements all churches would heartily indorse. The weakness of the plan was its lack of the very Christian doctrine so lightly regarded by its advocates, and of some form of sufficiently true and powerful order and discipline. The movement spread to various centers, including some in America, but the author of the Labor Church invention soon found it necessary to form a union of the societies with a constitution made necessary by "the development of difficulties which could only be satisfactorily dealt with by a properly constituted authority." In some cases he found the Labor Church becoming "little more than the Sunday meeting of the local branch of the Labor Party, conducted on Labor Church lines, often with the prayer omitted." "The difficulty of the Labor Church," he says, "is the difficulty that lies in the way of all progress—that men and movements can seldom work out two ideas at the same time." "We are attempting to transplant religion to a richer and more fruitful soil, but it withers somewhat in the process." So do most of the attempts to found new religions wither and die. There is doubtless room for new churches, and as long as life is careless of old forms, impatient of restraints, and protean

in its manifestations, we may expect frequent branches, if not originations, of religious bodies. Those only will persist to do a wide and fruitful work which are based upon strong and irrefragible foundations of Christian faith and practice.

The Christian churches, some day working together, let us hope, in a closer and more determined coalition of forces, are the Church by which the city shall be redeemed. Sin is not invincible, either in urban or in rural districts. It is conquerable by faith, by consecration of means, of talents and of determined efforts, and by obedience to the laws and leadership of the "Strong Son of God, Immortal Love." I am tempted to emphasize the giving of money, and to quote examples like that of the banker who, by his broad-minded liberality, so greatly inspired the Protestant Episcopal Bishop of New York, and of the Methodist Episcopal layman of whom I have just learned that, in order to encourage the smaller churches of his city to pay off their debts, and thus to free themselves for greater usefulness, he has offered to give one fourth of each obligation which such assistance will enable the members of a particular congregation to discharge. Divine stewards! Christian financiers and statesmen! Patriots of the Kingdom of Him who expects support in voluntary taxation, in free-will offerings of the incomes and accumulated capital of His people! It is a well-known fact that states cannot live without revenues. Sadly the world has

learned how great is the cost of making war. For the building of the Christian city, for the extension of the power of Christ's Capital, for the erection of a Home Town of Purity, Plenty, and Peace, "Bring ye all the tithes into the storehouse." "Give, and it shall be given unto you." Toil and give, and as you pay and labor, pray to Him who holds the results and all their values in his own hand. "Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain."

What shall be looked for in a City Redeemed? What shall the forces of Christianity and of the Church of God be rallied and directed to attain? The Christianization of the people of the city is the one great need, in order to assure the radical solution of civic problems and the destruction and future prevention of the evils which attend city life. Man is at the bottom of all: we cannot redeem the city without redeeming man. A new manhood means everything new and better, including a new and better city. But the matter works both ways. Environment has much to do with character. People and circumstances have mutually influential relations. Satan works through evil institutions as well as through bad men, and to conquer him the attack must be made both front and rear. The devil is surrounded when the surroundings of human life are purified, and are made pleasant and uplifting. The particular items of the process must, of course,

receive the attention of specialists, but all should be interested in the entire program. The Church must encourage both specialists and plodders, and must itself be the Ideal Citizen, with a mind for every needed task and with a heart that responds to every demand for sympathy and for assistance. What we need is not a labor church, but a laboring church, with understanding and appreciation of all work and workers, increasing the number of idealists who dream, and cheering engineers and mechanics who create temples of arts and crafts, and institutions of education, of useful business, of comfort, and of recreation.

Every city should have a beautiful body. The ugliness of not a few American cities is by no means a permanent necessity, but it will be removed only by such sacrifices as that which the government is making for the embellishment of Washington, as Chicago made for its scheme of water-front adornment, as Greater Boston and Detroit have put into their park systems and drives. Commercial exploitation and the lust for gain have all but ruined the natural advantages and glories of many towns. Some of these are, with comparative ease, improvable, like the Scotchman, because they can still be caught young enough. New places which will yet be centers of population may learn by the mistakes of their predecessors. The chief concern of the Christian city-builder will, however, be not so much physical beauty and material grandeur as

the safety, convenience, and satisfaction of the average citizen, for whose good the municipality will increasingly control public utilities and administer the affairs of government. The protection of life and limb in the streets, the safeguarding of homes at night, the reduction of the death rate by scientific sanitation, by healthful housing, by the care of persons afflicted with contagious and infectious disease, by the regulation and reduction in cost of wholesome food supplies, the abolition of close alleys, sweatshops, and centers of lawlessness, will receive powerful, determined, and intelligent care in the City Redeemed. Especially childhood will be protected, from bad milk, from the need to exercise, if at all, in foul areas and dusty streets, from organized vice, from godless instruction and example, from profanity, lewdness, and greed.

The author of a noble paper entitled "A City with a Soul," opens up a rich channel of thought when he says: "It is the fine and self-forgetful things done in the spirit of brotherhood and civic zeal, that belong to the soul of a city. It is the elimination of the great tragedy of metropolitan life, which is its cold-heartedness, man's aloofness from his fellows. It is the infusion of the warmth of human sympathy and neighborliness where now there is selfishness and coldness. Bear in mind that the majority of people who come to swell urban populations hail from smaller communities where they have been

cheered by friendly contact with their fellows, where the greeting by name is the common and heartening incident of the highway, where social intimacies bind all together. The city with a soul will seek the continuance of this fellowship to the largest possible degree. It will strive to make the transition of the big city less forlorn and heartbreaking. Henry W. Grady, the eloquent spokesman of the New South, gave up a newspaper career in New York and returned to Georgia because nobody could tell him about the little white casket that was being carried down the stairs of his apartment one morning when he was going to work. A city with a soul will reduce coldness and sordidness to the minimum."

In the new and better city life unclean partisan politics will no longer be the bane of education, the menace of honest business, and the despair of moral progress. Citizens will be citizens, not partisans, and certainly not self-exploiters or grafters. Men of wealth and culture will devote their lives to unselfish service of the community, and wise methods of examination, together with the investigation of character, experience, and achievements, will assure honor, promotion, and increased usefulness to all servants of the public. In our days the idea of organizing national life and industry upon a military model, as was proposed by Edward Bellamy, may seem peculiarly unattractive, but that the mutual services of the community may be systematized, and espe-

cially that the chief incitements to toil and to the exercise of skill may come to be, not money, but praise and advancement to higher stations and opportunities in the civic army, is a conception not beyond the possibility of at least partial fulfillment.

The City of Light for which we are looking will be without sanctioned vice or protected crime. It will have parks, playgrounds, museums, art galleries, public halls and temples, but it will banish the bawdy cabaret, the obscene theater, the drinking, politically conniving, and law-breaking saloon, the gilded liquor and gambling club, the dope-selling drug store, the taxed and defended redlight district, and the house of ill fame. This cleaning up will take place even if necessary against such misguided protests as was that of the club women of Cleveland, who, because of an alleged fear of the scattering of objectionable persons throughout the city, complained to the chief of police against the enforcement of his order closing the segregated quarter. A similar opposition, partly sincere and partly hypocritical, was encountered under like circumstances in Atlanta. The daily papers and the ballgrounds of the future city will contain no beer and whiskey advertisements. Its moving pictures and billboards will be sanely but strictly censored. Its places of business will keep short hours, and its factories will be clean, light, well ventilated, and pure. Blasphemy will not be

heard upon its streets, and courtesy, kindness, and reverence will characterize the manners of its citizens. It will be a place of which to be proud, and to whose fealty to make oath in the spirit of the sons of Athens, who nobly vowed, "I will never bring dishonor or disgrace upon my city, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them or set them aside. Thus in all ways will I seek to transmit my city, not only not less but greater, more beautiful and better than it was transmitted to us."

The value of life in a city is not to be estimated by its bank balances but by the virtue and comfort of its inhabitants. Plato, speaking of the true aim of the legislator, says that it "is not to make the city as rich or as mighty as possible, but the best and the happiest." Is it too much to expect that a day will come when such conceptions as this will fill the minds and thrill the hearts of city dwellers, causing them to select rulers and to follow civic leaders who seek the highest welfare of the people? Is it too much to believe that some day Christ will come into his own in the city? He who loved Jerusalem, and who not only wept over it but wrought in it works of purification and of healing, is still a

friend and lover of throngs, and has now, as of old, compassion for multitudes engrossed with earthly pleasures and pursuits, restless and unhappy, or "sadly contented with a show of things." The Man of childhood's affection, of poverty's solace, of simplicity's wisdom, of sin's cure, of weakness's strength, and of sorrow's joy is the hope of the race and the Morning Star of Progress. In the very centers of life, upon the rock of faith, of righteousness and of fidelity, He will build his Church, which is to convert selfishness, wickedness and pride into humility, purity and sacrificial service. And through the labors of a consecrated people there shall at length arise in might the walls of a City of Victory.

A city that shall stand,
  A light upon a nation's hill,
  A Voice that evil cannot still,
A source of blessing to the land:
Its strength not brick, nor stone, nor wood,
But Justice, Love, and Brotherhood.

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